DON'T LOOK BEFORE YOU LEAP

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DON'T LOOK BEFORE YOU LEAP
CHAPTER #1

1 July 1978 pm in Chuang Tzu Auditorium

Prem means love, renu means dust -- love dust.
But once dust is of love it is divine. Love transforms it: then it is no more dust; it is dust only if love is missing. If love is missing then man is nothing but dust. Once love enters into life, dust becomes aflame with the divine. The only transforming force is love.

Prem means love, shikha means flame -- a love flame. Love happens like a flame: it is a flame in the heart. It is fire, although cool. It is fire, it burns, but it gives a new life too. It is death and resurrection both.

Veet means beyond, manohar means man -- beyond man. Man is a paradox: he can only be man when he surpasses himself Man is not born as man but only as an opportunity. One can be, one can miss it too. It is not a certainty, it is not a given fact -- it is only a potentiality, and there is every possibility to miss it. The majority of people miss it, and the fundamental reason for their missing is that they think that they are already man. Nobody is born as man. The form is there, but the soul is not. The body is there, but the spirit is lacking.
So as man finds himself, he has to continuously transcend it. In that very transcendence, he really becomes a man; that is the paradox. By continuously transcending, one arrives at one's reality.
I call it a paradox because the being is revealed only through becoming. Man's way to being is through becoming. Never take yourself for granted -- that's where millions are stuck.

A rose bush is born as a rose bush, but not man! A camel is born as a camel, but not man. Man has some speciality about him. He is born as a surpassing, as a transcending energy. There is no end to his growth, he can go on growing; this is an infinite process.
Friedrich Nietzsche has said 'That day will be the most unfortunate when man will not look beyond himself, when man will be smug and satisfied with himself, when the arrow of man's desire will not move towards some unknown star, when man will think "This is all there is."'
I agree totally with Friedrich Nietzsche about this. That will be the most unfortunate day, but that unfortunate day has always been here for the majority. Only a few people have transcended. Those are the Buddhas, Christs, Lao Tzus, Zarathustras.
Become a man who is constantly transcending himself. Let every sunrise see something new happening to you. Keep constantly growing. Never be satisfied with the inner growth. Remain in a constant discontent as far as the inner is concerned. People are upside-down. With the futile, non-essential, trivial, they are very discontented, and with themselves they are very contented. This is being upside-down.
Be contented with the useless. How much money you have doesn't matter; be contented with it. If it satisfies your basic needs, it is enough. Be contented with the house if it gives you a shelter -- it is enough -- but don't be contented with your inner soul, because it can contain god! It is meant to contain god... less than that will be a state of misery.

Deva means divine, sareela means body -- body of the divine. The body is the temple, it is the shrine; god lives in it. It has to be respected... it is sacred. But the religions in the past have condemned it very much. Because of their condemnation man has become split; they have created a conflict in man's being. They have conditioned humanity to think that the body is the enemy -- one has to fight with it, one has to crush it -- that the body is the barrier between you and god. This is utter nonsense. The body is the bridge, not the barrier. It is god's creation. How can it be against god? God has chosen it to live in as consciousness. It's god's play.
Because of these teachings -- utterly false -- man has become almost identified with the mind, and the body has become, slowly slowly, insensitive. Man has become afraid of the body too. Because of the

fear, the body has lost its joy, its celebration; it has become thick. And because of the fear, the body lives only at the minimum. The mind does not allow it to dance at the maximum, and only at the maximum dance of the body does the meeting with god happen.
I am all for the body, I am all for the earth. The earth is divine, the body is divine. And we have to search for god, not against the earth but through the earth. The earth has to be used as a passage and the body has to be used as a ladder. Once this is understood, life is no more a struggle. Then it is a dance. The consciousness and the body can dance together, hand in hand, and slowly slowly that great synthesis arises where consciousness and body are not two things but two aspects of one energy. That is the state of realisation, of enlightenment.
It is difficult to drop the conditioning because it is very ancient, but it can be dropped and it should be dropped, because without dropping it there is no growth possible.
And the priests of all the religions have taught it; it is one of their trade secrets. Once a man is in conflict with his body he can never be happy, and when he is not happy he is in the hands of the priests. Only unhappy people go to the temples, to the mosque, to the church, and only unhappy people think of after-life. Only unhappy people think of, create, paradises in their imagination. Only unhappy people can be persuaded to sacrifice their lives for foolish goals. So the basic secret of the priests' power over man is to make man unhappy. And this is the only way to make man unhappy -- to create a division between the body and the man; then he will never be happy. You have broken him into two, you have broken the unity. And joy arises only in unity; out of disunity there will be only misery. A miserable man is bound to seek the priests, somebody who can help. First create the disease and then advertise the medicine; that has been the way of the religions up to now.
When I say 'priests' I don't include Jesus or Buddha or Krishna. They are not priests -- they are prophets. And that is the distinction between a priest and a prophet: a prophet is here to help you to become more blissful and the priest is here to exploit your misery.
So let this be my message: love your body, respect your body. In that very respect you will love others' bodies and you will respect others' bodies. In that respect you will respect the very earth you walk upon. If one is in deep harmony with one's body, one automatically becomes harmonious with nature. The body is the closest point to

nature. Then ripples go on spreading and dance arises. That dance is prayer.

[The new sannyasin says she has been living with a man for a year who likes to be with other women also, and she does not know how to handle her jealousy.]

It is always difficult for a woman unless she also starts loving people; otherwise it will remain difficult. He cannot be prevented, and to prevent him is ugly also. Then you are destroying his happiness, and if his happiness is destroyed, he will take revenge on you; he will not feel so loving. If you try to dominate him, to prevent him from going here and there, he will feel suffocated.

The problem is that down the ages man has always lived that way. And woman has never lived that way -- for a few reasons. Firstly: in the old days, the problem was the child -- if she gets pregnant then she will be in trouble -- so it was a question of security, finance, and everything. Secondly: man himself has been teaching woman to be pure, to be virgin, always to love one person. Man has been using a double standard: one standard for the woman another for himself. The woman has to be pure, devoted, surrendered. And man? They say 'Boys are boys.'

Man has kept all freedom for himself. And he could manage to in the past because the finances were in his hands. So financially he was powerful. He was educated, he had the job. The woman had no job, no education. Her whole world was confined to the house. She had no contacts outside the house, so it was almost impossible to fall in love. At least you need some contacts -- only then can you fall in love with somebody. And man has created big China Walls around the woman.... For centuries Mohammedans have not even allowed their women's faces to be seen by others. And the woman was not supposed to talk to any man. A long repression -- it has gone into the very bones.

Now things have changed. Now the woman is educated, she can have a job. She is as free as man. She can meet people, she can fall in love, she can enjoy life. The problem of pregnancy is irrelevant now; the pill has been one of the greatest freedoms. But the old mind persists, and it is not a small thing -- thousands and thousands of years' conditioning. Your mother and mother's mother and all the

women that have preceded you, were all conditioned, and that conditioning has penetrated into you too.
So the problem will be there unless you become very conscious and drop it. Only two are the possibilities: one possibility is to go on nagging your friend, as women have been doing down the ages. That doesn't help; that simply makes the man feel more repulsed by the woman. The more you nag, the more you throw him into somebody else's embrace, because he becomes tired, bored with you, and he would like to go somewhere and meet somebody who will not nag; and it is a relief That is not going to help and that is destructive too. The other thing is: become courageous, tell him that if he feels like that, then take note of it -- you will also move in the same way. There should not be double standards! If he enjoys loving other women then you will enjoy loving other men. You love him but you will love other people too. Just make it clear to him, and immediately if he is afraid, if he himself is a jealous type, either he will say 'I will stop' -- but then he is stopping on his own.... Or there is no need to be worried -- you start moving also. Nothing is wrong in it!
I am not saying that he is doing anything wrong. All that I am saying is: there should not be two standards, only one standard for both. And each couple has to decide on a single standard; that is the commitment. Either you both decide that you will remain only for each other, monogamous -- good, if you both decide willingly, happily, joyously.... If it is not possible -- one says 'I would like to keep my freedom' -- then you also keep your freedom! Why be miserable? The misery arises because he is having fun and you are just sitting there thinking of him. You also have fun!
And this is not a question which is personal only to you. This is going to be the question for every woman in the future. Gather courage! I will help you -- these groups and meditations will help you. Gather courage, and tell him before you start moving 'This is going to be the case -- don't feel jealous of me.' Because men are even more jealous; their male chauvinistic ego feels more hurt: 'My woman making love to somebody else?' They start feeling as if they are not man enough. But then that is his problem. First make it clear that you are to follow a certain standard. When two persons decide to live together, then a certain rule of conduct has to be evolved. When you are alone there is no question of any rule of conduct. Just have a rule of the game, but it will be applicable to both the parties.

So whatsoever decision comes... either he decides not to go with others -- it's okay -- or if he decides that he would still like his freedom, then you are freed. Then don't be cowardly; start moving! There are beautiful people; why be confined to one? Each person can contribute something which nobody else can. Each person has such a uniqueness. Why not love many people and enrich your love ? In fact this is not against the man you love. My own observation is that if you love many many people you will be loving your lover more also -- this is a simple arithmetic -- because you will become more skillful in love. You will have many aspects of love available to your knowing. You will become more enriched and ripe, mature.

And this clinging to one person is a kind of immaturity. Why should one cling? Love is beautiful and love is divine, and all are the forms of god, so why get obsessed with one form when the form is not obsessed with you? If both are obsessed with each other, it is okay. This is an old idea which is not scientifically true, that if the man goes and has a little affair with a woman sometimes, then his own woman will suffer; she will not get as much love as was hers. That is wrong. She will not suffer, she will get more.

And soon, seeing other women, meeting other women, again and again the realisation comes: 'What is the point? My own woman can give all this, and in a far more intimate way, with far more devotion, far more commitment. Why should I be moving like a beggar?' He will come home with a greater longing for you.

In fact, modern psychology suggests that if the marriage is to continue, a few side affairs are always good and helpful to keep the marriage running. If there are no side affairs then the marriage becomes really a boring phenomenon. It becomes so heavy -- the same man, the same woman, the same talk, the same love; everything sooner or later becomes a routine. Then the thrill is gone and all is repetitious, monotonous.

Have a good talk with him and make it clear that if he is enjoying, then you are also free. And be free! Freedom needs a little courage, it needs guts, but you will enjoy it. And it is not going to disturb anything in your relationship; it will enhance it. You will stop nagging him. When you yourself start moving with people sometimes, you will stop nagging. In fact that's why women don't move, because then the nagging will be pointless. And they enjoy nagging -- it gives them power. If they also move they cannot make the man feel guilty. And to make the man feel guilty gives immense power. But this is wrong.

Never make anybody feel guilty. If you love the person, why make him feel guilty? If he likes it this way, let it be this way! You also have a few small love affairs. That will make both of you free from each other. And when love is free and is given out of freedom, it has a totally different quality to it. It has something really beautiful in it. Then there is no conflict, no fight, no jealousy, nothing of the sort. There is a calm and quiet, silent, relationship. When you are also moving into a few new loves and he is moving into a few new loves, both a{e always in a kind of honeymoon; meeting together is always beautiful. Then things never become old and rotten.
Just a little courage... and it will happen! Do a few groups and then we will see, mm?

[A sannyasin says: I have dropped my work.... It is a resistance I think, to the commitment of coming every day and not having a lot of freedom to just... not to come in.]

You will miss something. All those ideas of freedom and doing this and that are meaningless, because the work that you are doing is just a device. It is a commitment to me -- the work is just an excuse. And if you understand the point, you will love it. Then it will not be a work any more. It has not to be work: it is just your love for me.
But if you feel some difficulties, you can drop it. No need to work -- be free, mm? But you have been free up to now and what has happened through that? And what will you do by being free? You will do some foolish things and what else? These are just mind games that the mind goes on giving you. And the mind has to be put aside.
I am preparing you for something great, something which you cannot even dream about. And there is no way for me to tell you for what I am preparing you. It can't be told. When it happens, you will know. So those who can trust will be able to be benefitted. And those people who for some trivia will slip out, that is their decision to slip out.
So think it over -- you can have freedom if you need it.

[Osho checks her energy.]

Everything is goad -- just these few things always come to the mind. Start working... from tomorrow go to work!
And always think that work is a way to commune with me. The more you work for me, the closer you are to me. And soon you will start

seeing the point of it. Otherwise how is this Buddhafield to be created? Thousands of people have to work -- I cannot do it alone. So everybody has to contribute and everybody -has to contribute totally and absolutely. So from tomorrow start working.

[Osho gives a name for a centre in the West.]

This will be the name: Vardan.
It means blessings. Meditation is the greatest blessing there is! All else becomes possible through it. Jesus says 'Seek ye first the kingdom of god, then all else shall be added unto you.' But how to seek the kingdom of god? There is no other way than meditation, because the kingdom of god is within and meditation is the methodology that takes you within. Once you are within yourself, you have all that is needed. One becomes super-saturated, super-contented -- that is real blessing. Then there is no desire any more. Then there is no hunger, thirst for anything any more. One can celebrate... only then can one celebrate.
When there is some desire, how can you celebrate Because of the desire you are poor. How can one celebrate when one is poor ? Celebration is overflowing energy; it is possible only when one is immensely rich. Meditation makes your inner treasure available to you.
That is the meaning of vardan. Help people to meditate.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #2

2 July 1978 pm in Chuang Tzu Auditorium

Prem means love, virochan is one of the names of Gautam the Buddha. Literally it means 'the shining one'. Love radiates, love is light. Whenever there is love in the heart, it shines like a sun inside. And it is not only that you can see the light, but anyone who is ready to receive it will be able to see it. And love is true only when it radiates. Then it is a sharing, an overflowing.

Ordinarily what we call love is not real love. We are demanding, we are asking. The ordinary love is a kind of begging -- 'Give me, give me more.' The real love says 'Take out of me, take out of me more.' When love gives, it is true; when it hankers to get it is false. And when love gives it radiates, it pulsates.
Man has infinite potential to radiate love. It is inexhaustible, there is no way to exhaust it. People are unnecessarily miserly about it. They think that if they give love, that much is gone. They will have less because so much is gone. That is utter stupidity. The more you give, the more you have; the less you give, the less you have. The person who never gives love becomes loveless; he has nothing. And the person who goes on giving for twenty-four hours a day becomes an ocean of love.
Become love radiant.

Harikant. Hari is a name of god, kant means beloved... beloved. The full name will mean beloved of god. And everyone is a beloved of god. We are here because god loved us. Just our existence is enough proof that this cosmos needed us. We are not accidental, we are essential. It is not just a coincidence that you are. You are a must. Without you the universe will be very much less. And it is not a question of becoming egoistic, because this is true for all, not only true for you.
A small pebble on the shore or a grass leaf -- they are needed in existence as much as the greatest emperor, the president of a country or the richest man. All are needed equally. Existence is immense equality. There is no higher and no lower; there is no hierarchy at all. The smallest grass flower and the biggest one-thousand-petalled lotus are the same. God showers on both equally. For god, the sinner and the saint are not separate; there is no distinction. When the sun shines, it shines on both, and when the moon is there in its utter beauty, it is for both.
Once this idea sinks deep into the heart -- that one is not unessential -- a great respect for oneself arises, and not only for oneself: a great respect for all too. That's what Albert Schweitzer used to call 'reverence for life'. And reverence for life is real religion -- when you respect all and everything, with no idea about who is lower, who is higher, who is great, who is small, with no idea about who is needed, who is not needed. When you respect all with any conditions, that's what love is, what religion is, what prayer is.

Chinta means awareness, contemplation; mani means diamond -- a diamond of awareness. And that is the only diamond there is, because that is the only treasure. All else is just illusion, because death will take everything away -- it is momentary. One can brag about one's riches, power, prestige, but then death comes and in one stroke all is destroyed. The whole edifice disappears in a single moment and all the great castles that you had made in the air and for which you had sacrificed your whole life are gone forever.
The only real wealth is that of awareness because death cannot take it away. And that is the only thing that death cannot take away, because one can be aware even while one is dying. Dying, one can remain aware. Hence in the East awareness is called the real diamond: chintamani. One who has this diamond is rich. One who has not this diamond is poor, is a pauper.

[A sannyasin, returning to the West, asks if she should take a three year course to be a handicraft teacher. Osho checks her energy.]

If you can manage three years training, it is perfectly good, but my feeling is three years will be too long. And don't you want to come back here permanently? Mm? That will be far better -- finish things there and come here!
And all that is there in your energy which you are translating as the desire to do some craft work is: you want to do something with the hands. The energy wants to move from the head to the hands, that's all. Gardening will be good, farming will be good, working with wood, sculpture -- anything with the hands, so the head can be put aside. That's all there is. You are translating it as if it is a need to do some handicraft and teach; but the teaching will again become part of the mind. Whether you teach handicraft or anything, teaching is from the head.
And three years is too long a time. My own feeling is that you go, finish things there, come here, and I will give you some work with your hands. So you become part of the new commune. When are you leaving?

[A sannyasin, just back from the West, says he feels a sense of incompletion about the relationship he finished with his wife two years ago. Osho checks his energy.]

It is just a guilt feeling. Simply drop it. Don't go on carrying it -- it is futile. But that's how people live: they never finish anything, and unfinished things go on accumulating. People remain so involved in the past, that's why they cannot live in the present. One part is hanging somewhere, another part is somewhere else; one part may be still a child, another part has become adolescent, the third part has become young, the fourth part is already old. So man remains a mess, not one piece, and that is the root cause of misery.

And now it is not for you to do anything. The woman has finished with it. Why create trouble for her again? Finish it! Always remember that when something is no more a joy, put a full stop to it, close that chapter..Very few people know how to close things. It is very simple to start a thing -- any idiot can do that -- but to finish a thing beautifully, gracefully, needs a wise man. So it is rarely that people finish things -- everything goes on and on and on, and they are lost in the jungle of it.

It is not love. If it were love I would have told you to approach her again. It is just a guilt feeling somewhere deep down: you are feeling that you betrayed her, that it was not good of you, that you have done something wrong to her and you would like to compensate for it. But you cannot compensate -- you can only hurt her more. Don't open the closed wounds again. If it is finished, it is finished. You can be friendly to her but don't start any relationship with her again.

If you do, you will be hurting the woman that you are living with, so you will create more confusion. Then after two years you will start feeling guilty about this other woman -- then it is too late. There are a few people who always arrive when the train has left. They always reach the station when the train is moving out from the platform. Don't be that kind of a person.

If you are feeling guilty you can go to the woman, apologise. Say to her 'I feel a great desire to apologise.' That's all... that's all that I feel in your energy. And this can't create any relationship. If because of guilt you create a relationship, soon you will start taking revenge on her, because it is because of her that you felt guilty and you got into this mess again.

These are vicious circles. Just a good apology will do. You can cry and weep and you can say 'Forgive me -- I was not up to you.' But what is finished is finished, and it is never good to cry over spilled milk....

[A sannyasin had previously written to Osho about her alcohol problem. She says she wants to be drunk on Osho instead. Osho checks her energy.]

You will get drunk on me -- don't be worried, mm ? And it is very easy to drop your alcoholism... it is not a problem. It is just an old habit -- there is no need in your energy. And it has not got into your system at all. It is just an old habit; one can go on doing it mechanically. When it gets into the system of a certain person then it is difficult to stop it -- it becomes a chemical need. It is not so in you; your energy is completely free of it.
So simply stop it. Don't think that you have to stop slowly slowly; from this moment forget all about it. And for a few days, when doing nothing, sitting alone, the idea will come, but don't be worried about it. Dance, sing when the idea comes, and then in six weeks it will be completely gone. But don't go on prolonging that habit. It is utterly useless, and not only bad for the body but bad for the spiritual growth -- and that is the real thing to be considered.
And whenever you feel that the desire is too much, you can ask for a darshan and just sit there and I will make you drunk!

[A sannyasin, who is leaving, says he doesn't know how to show his parents that he loves them... or anyone else. Osho checks his energy.]

You do one thing -- it is possible, more so, because now you are a new person: when you go back, make it a point that everybody feels that the old person is dead. You are a sannyasin now, with a new name, with a new identity, with a new vision and a new style of life. It is very difficult to change an old person -- that is kind of renovating an old building. It is easier to make a new building. If you were going just as you were of old, it would have been very difficult for you to bring about such a drastic change in your pattern.
You have never shown love. You have always been shy of showing love. You have always thought that showing love is a kind of weakness. You have been strong, hard, independent. Love makes you feel dependent, because love is a need. You have tried to live on your own, as if you don't need anybody, but that is utter nonsense. Even god needs the existence. He cannot be without it; he will be

very poor without it. We are all interdependent. Existence is a kind of interdependence. Nobody is independent and nobody is dependent either.
But from your very childhood you must have got the idea that to show love is girlish, feminine -- one has to be a man, hard, strong, of steel. And you have managed. You are carrying an armour around you; you are always surrounded by a kind of China Wall; nobody can penetrate you. But then you will suffer, because you are imprisoned in your own idea of protection and safety, of independence.
Now it is possible to change. Just go and tell them that you have changed completely, you have dropped the old pattern. Now you feel you are interdependent. Now you feel that love is a need, a must, and that the people who don't love are dead. And now you have taken something of the East into you -- that's what sannyas is. So when you go, touch the feet of your mother, your father. They will be shocked and surprised, but tell them that this is the way a sannyasin is supposed to act. Start by giving respect and then things will start happening.
It is really the first thing -- how to start -- that is important; then things follow. Start by touching the feet of your father and your mother, and if while you are touching their feet, you feel like crying, cry. Become a child again, and they will be immensely happy. Maybe for the first time they will be shocked a little -- what has happened to their child ? Because they expect you to be just the old; you are not. And then don't stop there. Meditate, sing, dance, hug them, talk to them. Tell them about me and what has happened here; invite them to come here some time.
Now you have a message too -- you have something to convey. Take the books, take the tapes, the music tapes, put the music on, start dancing. Forget all that nonsense that you have been carrying up to now. It is only a question of how to start anew. And my feeling is that if you touch their feet and tell them that now you are no more the old person, if you tell them your new name and tell them that the old is gone, things will start happening. One thing leads to another. If you really want it to happen, it will happen.
And it is worth trying, because there are millions of people who have not loved their parents, and when their parents die they suffer their whole lives with the guilt, because now there is nobody even to apologise to and no way to put things right. The father is gone, the mother is gone, and now you will not be meeting them again. They

did so much for you and you have not even thanked them. And in the West it is really becoming ugly, it is taking on ugly proportions.
You go -- I will make it happen. But you start by touching their feet... and that will be the beginning. They will be shocked and they will ask 'What has happened and what are you doing ?' Then things start; tell them. Be a child again. If you cannot bow down to your own parents, where can you bow down?
You have a very very loving heart -- just a hard crust around yourself. Once that love starts flowing you will not know how to stop it... and there is no need to stop it either. And why should it stop with your parents? It should spread to everybody you come in contact with. And remember: if you cannot show love to one, you cannot show love to anybody else, because it is the same process. If you can show your love to your parents, you can show your love to your wife, your children, your friends -- it is the same process! If you cannot show it to your parents, you cannot show it to your children either.
We go on repeating the same pattern. Your children will not be able to love you and will not be able to love their children; that's how diseases go from one generation to another generation. Break it! This whole thing has to be stopped.
Be a child again and do things that you always wanted to do and have not done -- laugh, dance, sing before the parents. At the most they will think that you have gone crazy. So what? Your orange, your mala, will already prove that you have gone crazy.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #3

3 July 1978 pm in Chuang Tzu Auditorium

[A sannyasin who is leaving says she loves her old mother and grown children and is reluctant to stay here a long time.]

Remember one thing always, that unless you follow your desire towards blissfulness, whatsoever you do will be wrong. If you stay there you will take revenge on those people, because it is for them

that you are staying there. The revenge will be very unconscious, but you will never be able to forgive them, and that will be more harmful than your coming here.

Never sacrifice your bliss for anything, because if you sacrifice your bliss for anything, you are already in misery and you cannot forgive. The people who sacrifice become heavy on others, because they have sacrificed. They would like others to sacrifice their joy in return. That's why sacrificing parents are the most dangerous parents in the world. The most crippling impact happens through the sacrificing parents. They are good people -- they are the best people you can find -- but because they sacrifice, they expect their children also to sacrifice in return.

And the children have to live their lives -- they have to seek and search their ways. They have to find their god, wherever it is. They cannot borrow your god, they cannot borrow your bliss. They cannot sing your song; they have their own song to sing. But up to now, down the ages, all over the world, this has been the pattern: parents sacrifice for the children -- they remain unhappy; then they force the children to sacrifice, then the children are unhappy... and it goes on and on. Unhappy children will again beget unhappy children. They will say 'We have sacrificed for our parents -- you sacrifice for us.' We learn from others: if you sacrifice for your child, the child is learning one thing from you -- that he has to sacrifice for his children. This is a vicious circle that the whole humanity is caught in. That's why there is so much misery, so much hell.

It can be broken, this vicious circle, only by a simple understanding -- that even if sometimes it makes you feel sad when you have to do something for your own bliss, you have to do it. And in the long run nobody is going to be a loser because of it. If you are happy, you will be more loving towards your children; if you are happy, your children will be more loving towards you. And if you can leave your children for the search that has called you, you are making them independent, and they can leave everything and anything when their call comes. You are making them not only independent: you are giving them their real soul. They will always be happy that they had a mother who was not a martyr.

On the surface it looks very selfish, but my observation is that the really selfish people are the only altruistic people in the world. They don't sacrifice; they don't force anybody else to sacrifice. They live in joy and they create ripples of joy for others too.

And I know -- life is complicated: if you do one thing, you have to leave something else. And one has always to choose -- one cannot have all the things. But always remember: whatsoever feels to be more blissful to you, choose it, whatsoever the cost.

[A sannyasin says: I've become very floaty, very floating, while I've been here... almost a different person.]

That's how it should be! That's the right way to be. Frozen people are dead people. Floating people are alive people.
Float as widely as you can. Don't believe in boundaries, never believe in boundaries, and never allow anything to confine you -- whatsoever it is, howsoever precious it is. Never allow anything to become your imprisonment. Go on floating, moving. The more one is like a river, the closer one comes to the ocean.
The really miserable people are those who are no more rivers but have become tanks, reservoirs. They are not moving, not going anywhere -- they are just stuck, stagnant; they only die. Their life is a monotony, boredom writ large. But millions of people have decided to live that way... for a certain reason: it gives security, it is safe -- one is out of danger.
When you are floating, you are always moving into danger, because you are always moving from the known to the unknown, from the familiar into the unfamiliar. The charted is always left behind and you are going into the uncharted. One never knows.... And the mind is clever only about the past, because it knows it. It is very knowledgeable with the familiar, efficient, capable, but with the unfamiliar it is impotent, it knows nothing. One feels ignorant. That is the fear. One has to learn moment to moment, but that's how one learns. The more you move into the unfamiliar, the more knowing happens. Knowledge will be less but knowing will be more. And knowledge is meaningless -- knowing is the real thing. It gives you being.
This is my whole purpose here: to help you to become riverlike. You have melted, things have started moving. Don't get frozen again, because you will be living with frozen people. And when one is moving and others are non-moving, there is a kind of maladjustment and you always feel as if you are wrong because you are the minority. The majority looks right just because of the numbers. They

are wrong -- and the only criterion to judge by is that they are miserable.
Never think about truth in terms of numbers but only in terms of blissfulness; that is the only right criterion. If a man is blissful, peaceful, then truth is bound to be there. If a man is miserable, sad, serious, heavy, burdened, then he must be carrying loads of lies, because lies have weight; truth is weightless. Lies are like rocks around your neck; truth is like wings.
So remain alert. We are in a wrong kind of world. To be just like everybody else is easy because you are never in conflict, you always conform. But when you are different -- when you have started moving in a direction of your own, when you have chosen a life style which is not that of conformity, of convention, but of rebellion -- then you will be continuously in conflict. But that conflict becomes the foundation of all spiritual growth, because through that conflict is the challenge and through that conflict one becomes more aware. Awareness comes only in danger. When there is no danger, there is no need to be aware; one can fall asleep.
When your house is on fire, how can you fall asleep? How can you be unaware? When somebody is going to kill you, you cannot afford to be unaware. You have to be quick, the decision has to be immediate -- you cannot even afford to think and brood because that will take time. When somebody is standing in front of you with a dagger to kill you, you put your mind aside. You act immediately, and your act is total. And it is not out of a conclusion from the mind -- it is existential; it is full of awareness.
Danger is always helpful, so I am sending you into more and more danger. And I will be with you -- don't be worried and don't be afraid. Keep this flame that has started. It is just small, but if you can keep it and help it, it will become a wild fire soon. Not only will it burn you: it will become contagious, it will burn others too. And this burning is a blessing, because one is born anew out of it.

[Another sannyasin says: I feel so good here... I feel so happy I'm floating away.]

You are, and I am watching. You will become more and more happy every day; there is no limit to it.
People don't know how much happiness is possible in life. They have settled for a miserable life, for no reason. It is just that they have

never tasted it so they think that this is all there is. But now you are tasting something and it will go on growing.
Just remember one thing: never do anything that disturbs your happiness, because nothing is worth that. Happiness is the only thing, the only god to be worshipped. People are so stupid that they are ready to lose their happiness for any trivial thing. Somebody says something and their happiness is disturbed. Somebody has insulted them, they think somebody has insulted them -- he may not have deliberately done anything -- and their happiness is gone... as if they were just waiting for this man to insult them or say something. They were ready to throw away their happiness at any excuse. Just remember that: there is no excuse. If one is not happy, one is responsible.
And happiness is an unbounded phenomenon: the more you have it, the more it goes on growing. And fresh water is always flowing in, fresh energy is flowing in. One can live in utter bliss, one can die in utter bliss -- and that is the way a man should be. Remaining less than that is missing the whole point of life.
Things are going perfectly well. This is exactly the meaning of... Upasana. Literally it means worship; existentially it means to be so blissful that each act becomes a worship of god. Walking, eating, sleeping -- all can become worship. Only one quality has to be introduced, and that quality is of blissfulness. So go on infusing the quality of blissfulness into each act. And then the whole life becomes a worship -- a twenty-four hour worship, day in, day out. One is constantly praising god.
Only in bliss can one praise god. How can one praise god in misery? One wants to kill god when one is in misery. One is very angry; there is much grudge and complaint. But when one is really blissful and happy, ecstatic, what else is there to do except to be grateful and to praise? So become blissful and praise god -- that's your worship!
This word 'upasana' is very significant. Literally it means: to sit close to god. The more blissful you are, the more close you are to god. When one is utterly blissful, one is in god and god is in one. Then the duality is gone: the worshipper becomes the worshipped, the knower is the known, and the observer is the observed. Then all dualities and distinctions disappear... and that is the ultimate. Keep an eye open for that ultimate...

[Osho gives a 'come close energy darshan' to a sannyasin who is leaving, and working for Osho in the West.]

Everything is beautiful. Go on forgetting yourself more and more in the work -- dissolve yourself completely into the work. The ego is the only problem there is, and all the work in the ashram is nothing but a device so that you can forget the ego. It is all meditation.

[Osho gives a name for a therapy centre in the West.]

Unmada. It means: ecstatic madness, the ultimate, delirious madness that happens when man meets god. It is the fragrance of samadhi. One dances in ecstasy, with abandon. There is no holding back -- there is nobody to hold it either; it is a state of utter let-go. Not that you dance, but god dances through you.
And certainly it is mad. Reason cannot explain it, because for that kind of joy there is no reason in existence at all. Unless it happens, it cannot even be believed that it is possible. And it is mad because the mind simply explodes. After that there is no mind. It is a state of no-mind. But it is not passive -- it is dynamic, it is exploding energy, expanding energy.
Will it be easy to pronounce? -- 'Unmada'. Good. Now let this be the name and let this be the goal. Growth in itself is not the goal: growth makes ecstasy possible. It is a means -- all meditations, all methods are means. And the goal should not be lost sight of. Otherwise sometimes it happens -- it is happening -- that growth in itself becomes the goal. One has to grow so that one can contain god. One hai to become huge, enormous, so that one can contain god. One has to empty oneself completely so that space is possible for god to enter into. But when god comes in, god always comes dancing... with a flute on his lips.
And help many people on the way -- you are ready. Become infectious!

DON'T LOOK BEFORE YOU LEAP
CHAPTER #4

4 July 1978 pm in Chuang Tzu Auditorium

Deva is a sanskrit root; it means divine. Hasido is a hebrew root; it means pious -- divinely pious. There is a piety that can be cultivated by man, but deep down it remains an ego trip. Only on the surface is it pious. Deep down it is just the opposite. It is the ego playing a new game. It is not divine. That you can see anywhere in the priests, rabbis, ministers, monks -- the look of holier-than-thou'.

Wherever you find that look of 'holier-than-thou', it is piety full of poison. It is a cultivated practice, it is a character; the person has devoted much energy to it. But it is not out of understanding. It is still the old game. The facade is new, the camouflage is new. The mask is religious, but the man is still not in the nude, is still not exposing his real self to god.

There is another kind of piety -- I call it divine. It does not come out of practice. No cultivation is needed for it; cultivation will be the undoing of it. It comes through prayer, not through practice. It comes through understanding, not through cultivation. It does not arise in you -- it comes from the beyond; you are just the receiving end. It is not your work -- it is a gift. And when piety comes as a gift, it drowns your ego, takes it away forever. Then there is a silence, a purity, an innocence, which is absolutely virgin, uncontaminated by any human hands, untouched, untouchable.

This is the meaning of your name. Never think of virtue in terms of doing; think of virtue in terms of god's grace. Provoke his grace, call him from the deepest core of your heart... cry and weep. Expose yourself in your utter nakedness... don't hide. And one day it starts happening -- suddenly the guest has arrived.

And the very presence of the guest transforms one. But now you cannot claim any authorship -- you will not find your signature on it. You cannot have the look of 'holier-than-thou'. You will be humble; there is no ego to be found any more. You will be egoless in it, and when piety is without ego it is divine. When it is not of you but of the beyond and you are just a vehicle, a hollow bamboo through which it flows, then there is tremendous beauty in it. That is the meaning of your name.

Anand means bliss, sophia means wisdom. But in the West it took a very wrong turn. In the East it became Sufism; it is from the same root 'sophia'. In the West it became philosophy; it is from the same root. In the West it became 'love of knowledge'; in the East it remained 'love of being'. And wisdom is not knowledge. A man of knowledge is not necessarily a man of wisdom. And vice versa: a wise man is not necessarily a man of knowledge. It is very rarely that both exist together.

A man of wisdom is one who knows himself; the man of knowledge is one who knows others. To know others is knowledge; to know oneself is bliss. And to know others without knowing oneself is just futile, a wastage of energy, because your own house remains in deep darkness. Even if the whole world is full of light but your innermost being is in darkness, what is the point of it all?

Jesus says 'If you gain the whole world and in gaining it you lose yourself, what are you gaining? And even if the whole world is lost and you have gained yourself, you have gained all.'

Wisdom is self-knowing, and self-knowing has nothing to do with information; it has something to do with meditation... nothing to do with thinking but something to do with the state of no-thought. If you want to know others you will have to go into thinking; you will have to collect information about them, you will have to enquire and collect data. But if you want to know yourself, you need not collect anything, and even if you want to, from where can you collect? Who can say anything about you? If you don't know then who is going to know you?

To know oneself one has simply to go in and to be silently there. When all is silent, that still small voice is heard. When all is quiet, a new light starts arising -- the inner sunrise. When the outer is completely forgotten and you have become oblivious of it, when your whole energy is pouring in, then that which has been asleep for ages is awakened. Just by the pouring of the energy it becomes awake. That awakening is wisdom. And in that awakening there is bliss, because in that awakening one knows that there is no death, no misery; all those were our self-creating nightmares, that we have always been in paradise, that never for a single moment have we left it. It is just that we had fallen asleep, in a deep slumber, and we dreamed thousands of things and got dragged by one dream into another and it became a chain. But in reality, nothing has happened.

The man of meditation, the man of wisdom, comes to know that in reality nothing has ever happened; all is the same! And all that happens or feels to be happening is part of a dream. Things happen only in a dream; in reality nothing ever happens.
To see that, to be that, is real 'sophia'. So remember it: not the western interpretation of it but the eastern...

[A sannyasin says she sits all day in the ashram boutique, where she works, her fists clenched tight with tension, as if on guard lest someone attack her. And she's become more aware of tension in her belly too.
Osho checks her energy. Calling her back, you suggest she begin to exhale deeply, then allow inhalation to happen of its own accord. This exercise will change the musculature of the stomach, which has become hardened, has lost elasticity, you explain, with the lack of deep inbreathing.]

The majority of people suffer from this rocklike stomach. It is the cause of a thousand and one illnesses -- physical, mental, both -- because the stomach is the centre where your psychology and your physiology meet; they meet at the navel. The navel is the contact point between the psychology and the physiology. So if around the navel the musculature becomes rocklike, you become very divided. Your mind and body become separate; then they are almost two things, with no bridge.
So sometimes you can do a thing which only the mind feels like doing and the body is not ready for. For example, you can eat: the body is not hungry but you can go on eating because the mind is enjoying the taste. It will not know how the body is feeling because the feeling is cut; there is no bridge. Sometimes it can happen that you are so much engaged in playing cards or seeing the movie that the body is hungry and you may not know about it. Then one remains like two parallel lines, never meeting. That's what schizophrenia is, and it is very rare to find a person who is not, in some way, schizophrenic. But one symptom will always be there: a rocklike stomach.
So the first thing to do is: start exhaling deeply. And when you exhale deeply, naturally, you will have to pull the stomach in. Then relax and let the air rush in. If you have exhaled deeply, the air will rush in with such force. It will go like a hammering -- it will destroy the rocklike structure around the stomach... One thing.

The second thing: in the morning, after the motion when your stomach is empty, take a dry towel and rub the stomach, massage the stomach. Start from the right comer and go around, not otherwise -- three to four minutes massage. That will also help to relax.
And the third thing: whenever you can, do a little running. Running will be very good -- jogging, running. These three things, and within a month this rock will disappear. When it disappears, just inform me.

[A sannyasin has something to say to Osho but doesn't know what it is.]

Then just close your eyes and say it with your hands. Let your hands start moving, make gestures with your hands. Try to say as if you are incapable of speaking and you have to speak by the hands....
Good... very good. You have said it -- no need to worry about words.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #5

5 July 1978 pm in Chuang Tzu Auditorium

[A sannyasin wants to go home because his father is dying of a brain tumor but is still conscious.]

Then it is good -- you go. And help him to die meditatively. Meditation is a bridge between life and death. It is of immense value while one is alive and it is also of immense value while one is dying. If you meditate while alive, it keeps you cool, detached; you remain the centre of the cyclone. And when one is dying, then the cyclone is at its peak. And if one can still be center, then there will be no need to be born again; the purpose of life is fulfilled.
This is the purpose: the whole of life is an opportunity to distract you and an opportunity to remain centred and not to be distracted. Life is a great challenge to disturb you. If you are disturbed, you are a failure. If you remain undisturbed, you have won, you are victorious. And the final test is death.

So just go and help him to be silent. Put music on -- classical music will be of immense help; tell him just to listen to the music. Tell him just to watch his breath. Tell him to relax, not to fight with death, because death too is divine. And the western mind does not know-how to relax. It knows perfectly well how to fight; it is a warrior and it goes on fighting to the very end. Even against death it goes on fighting. When there is no possibility of winning, even then the old habit persists.
Tell him to relax. Tell him to allow death to possess him. Tell him to invite death; tell him to think of death not as a foe but as a friend. And be as happy as you can be by his side; that is the only way to say goodbye to somebody who is dying. People do just the opposite: around the dying man they become very serious, sad, in despair. They create an atmosphere of darkness. The man needs a little light. The man is going on a long journey -- he needs people to give him a goodbye in celebration. But people make it very heavy. They think they are being friendly, sympathetic, but they are making his journey more difficult. Seeing their sadness he becomes more sad, starts clinging more to life, starts fighting desperately against death, thinking that everybody is so sad that death must be something very bad. Neither the people who are around know what death is nor does he himself know. This is not a good way to say goodbye.
Let there be music, let there be light, let there be laughter. Sing songs, be loving, and help him feel that he is moving into another kind of life -- death is only a door. Only old garments are being discarded, and he will have better garments. If he can go laughing, then you really helped him.
But this is good that you are going. Be by his side and help in any way you can.

Prem means love, pujari means a worshipper -- worship through love. And worship is true only when it is through love, otherwise it is just a dead, impotent ritual. Touch any act with love and it becomes worship. Sit in any place in love and it becomes a temple. Look in any direction with love and you will find god.
People go on asking 'Where to find god?' Rather, they should ask 'Whereto find love? How to be more loving?' God is revealed to the loving heart. We are blind, not because our knowledge is less but because our love is not there at all. Love is missing; that's our blindness.

Once love starts flowing you have eyes to see, and not only eyes to see the visible but also the invisible. And that is real seeing. If you can only see the visible, it is not much of a seeing -- anybody can do that. If you can only know the knowable, it is nothing -- anybody can do it. When you know the unknowable, when you see the invisible, and when you hear that which cannot be heard, then for the first time you are born. Real life starts then and only then. Before that we are living in the womb, living in an eggshell. The egg has to be broken, the womb has to be renounced.

The meaning of your name is: become a lover and know that love is worship. Never get trapped in any other kind of worship. There are churches and temples and mosques, and so many kinds of prayers and worship continue around the earth, but man lacks something which no temple can provide. The heart is not throbbing with love!

And don't wait for any special occasion to be loving -- all occasions are special. The whole existence is special, because it is permeated by god through and through. So don't miss any opportunity to love. If you see a tree with great foliage, shower your love on it. If you see a bird on the wing, send your love to it. If you see a child smiling, pour your love. Don't miss a single opportunity to pour your love, and the more you pour, the more you will have. Slowly slowly you will see that your love is growing wings. It is turning slowly slowly into prayer.

And it matters not to whom your love is addressed -- it is always addressed to god. You may love a woman, but if you really love it reaches to god. You may love music, but if you really love it reaches to god. Real love always reaches to god. It rides on all kinds of waves but its ultimate destiny is god.

One has to be certain only of one thing, that it is real. What do I mean by real love? I mean a love that asks nothing -- then it is true, then it is real -- a love which only gives and is grateful because its love has been accepted. A heart that goes on giving with no idea of any return is a loving heart.

If you think of something coming back to you, it is no more love; it is a bargain, it is a business. At least with love never do business. At least keep love intact, beyond business, beyond economics. At least let one thing remain virgin and pure.

Accept the mind and its games too as part of nature, because there is nothing unnatural -- there cannot be. All that happens can happen only because nature allows it. Yes, the mind too is part of nature, and mind games too are part of nature. In deciding that they should not be

there you are going against nature. In deciding against the mind you have started choosing. And whenever you choose, repression comes in, because that which you have not chosen will have to be repressed, will have to be denied expression, will have to be put aside so it doesn't come in your way again and again. But if it is part of nature -- and all is part of nature -- it is bound to come, it will rebound. It will come back with great energy; it will assert itself. It will take revenge. It will not leave you silently.

The real understanding of nature is that all is natural -- the mind and its games included. Then one relaxes, then it is perfectly okay. Even the mind is perfectly okay -- let it play. If it goes one day on its own, good; that will be natural -- if it does not go it is perfectly good; that too is natural. This I call let-go. This is not deciding, not choosing, not taking preferences. This is living without a bias, without any prejudice for or against. This is simple living, so whatsoever happens, happens. The mind is happening, so the mind is happening -- so what? Don't make a problem out of it. If you make a problem out of it you will be caught in that problem.

Just see a single fact, that all is natural, and then there is nowhere to go and nothing to do. You know that playing chess is a game but you can still enjoy it. You know that these elephants and these horses and the king are all just make-believes -- there is neither king, nor horse, nor elephant, nothing. You are playing cards and you know that the king and the queen and the joker are all jokes. But you can still play and enjoy!

So know perfectly well: the mind plays many games but there is nothing to be worried about; let them also be. Be spacious, allow everything to be. Why be so narrow? Why deny anything? Why destroy anything? And in that total acceptability is transformation -- that total acceptability is transformation. One is transported into another world where no misery is possible, where no anxiety is possible, because no problem is accepted, no problem is created. Live for a few days without any problem, and see the beauty of it. And more and more you will hear the song of nature, and more and more the existential will come closer and closer. The mind is not necessarily a barrier. It becomes a barrier if we become attached to it. It also becomes a barrier if we become against it. Let it be -- neither for nor against. It is none of your business. Just as leaves grow on the trees, the mind secretes thoughts. Just as the traffic makes noise, the mind makes noise... but all is okay.

[A woman sannyasin says: I'm miserable. I want to keep being cuddled by a woman and I'm not getting it. I keep withdrawing from everything around me.]

You have to learn to give. You only ask -- and that creates the trouble. It is not a question of man or woman; whomsoever you love, you have to learn to give. Your whole energy seems to demand. And then the other will withdraw, because the other will feel exploited. The other is also there to get, and you just ask and ask. Start giving more. You will get, but one gets only by giving; that's where you have gone wrong.

And that's why you changed from man to woman: it is changing from father to mother. Mothers are more giving. So deep down you have this memory in your body cells that the mothers are more giving, you can demand more from mothers. Hence you have changed from man to woman, thinking that women will give you more. But nobody is your mother and you will not find your mother again. And nobody wants a child -- people want a grown-up person to love. So you have to learn it, and once you learn it you will change from women to men again. Once you start giving, then there is no point in going on hankering for women; you can love men. But with men this has been the problem. You understand me? Men are also very asking. They have learned their love from the mother; their first experience of love was from the mother, so even if they are husbands, deep down unconsciously they go on asking of the woman, the wife, the girlfriend, that she be their mother. They go on asking. And the women are more giving than men. Seeing this, maybe unconsciously, you moved from men to women because with women you will be getting more. But nobody is going to give you more. You will have to put love out first -- only then will it come back to you.

You can't get it without giving it, so start giving. Just for three months, forget about getting; don't ask. Even if the desire comes with great urge, give. And give to as many people as possible -- to men, to women, give, just go on giving. Be a spendthrift. And love is such a richness that you cannot exhaust it; it is inexhaustible. You can give as much as you want -- nothing is lost; in fact you gain by giving.

For three months make it a point -- this is your meditation for three months: give love and don't ask at all. If it comes unasked, receive it with great joy, gratitude, but don't take it for granted and don't ask. If it

comes on its own, welcome it with a thankful heart. The person who always desires, never thanks; he always complains.
So for three months change the whole pattern: give as much as you can. And after three months tell me how you are feeling, mm? Your misery will disappear -- not only that: your interest in women will disappear and your interest in men will come back. And that is more natural. For three months give it a try and then remind me. Everything will be put right.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #6

6 July 1978 pm in Chuang Tzu Auditorium

Anand means bliss, salama means peace. Bliss can have two expressions: either it can be an ecstasy, overflowing, or it can be silence, peace, stillness. If bliss flows outward it is ecstatic. If it simply remains in then it is peace, and peace is a higher state than ecstasy. Even if one has attained to ecstatic joy, one has to go one step more, because one cannot remain in ecstasy forever; it tires. All kinds of excitement are tiring; although this is spiritual excitement, still it tires. It can't become a permanent state; you cannot live in it forever -- you will have to rest.
But one can be in peace forever, so that seems to be more natural. Sufis are ecstatic -- they dance, they sing. Buddha sits silently. There is no visible dance, there is no visible song, but there is utter peace. Even dance has been transcended. Even song has disappeared into silence.
So the dance that dances not is the highest, and the song that remains silent is the greatest -- that is the song of the songs. But one has to begin with ecstasy. The right procedure is to begin with great ecstasy -- dance, song, expression -- and then slowly slowly to let all disappear into bliss.

Prem means love, azima means great -- great love. The small love is a bargain; the great love is a sheer gift. The small love is always

trying to get more than it gives; the great love simply gives with no idea of getting anything back. When love is small it is always conflict, because two parties are continuously haggling, bargaining, trying to give less and get more; hence the constant conflict between lovers. It is not because of love, it is because of the small love. The small love is only love for the name's sake.

The great love only knows giving. Not that nothing comes back -- a thousandfold it comes back, a million-fold it comes back, but that is not the motivation. If it comes it is a surprise to the great lover; if it doesn't come there is no grudge. If it comes it always comes as a surprise, because one was not waiting for it. If it doesn't come there is no question, because one was not waiting for it; nothing has gone wrong. There is never frustration with great love. With great love there is always fulfillment, always and always. The small love continuously leads one into frustration.

It is because of the small love that millions of people down the ages have decided to renounce the world, relationship, wife, husband, children, and to escape to the caves, to the monasteries, to hide somewhere. They are really renouncing the small world of small love. They are tired of it, they are finished with it, and they don't know that there is another kind of love and that escaping to the caves is not going to help; they will remain small. They can be in the Himalayas but their minds will remain the same minds as they were when they were in the marketplace.

Renouncing the world brings no transformation, but renouncing the small love certainly brings transformation. So slowly slowly one has to grow into giving. A moment comes when the gestalt changes, when you simply give and you are joyous because your gift has been accepted. In that moment love starts taking on the colour of prayer. And unless love becomes prayer, we have not lived it truly. Unless love becomes prayer, we will not know the mystery of life, because love is the key that unlocks the door.

Anand means bliss, nirbeeja means seedless. The word nirbeeja is a very specific word. In Yoga two kinds of samadhi are talked about, two kinds of ultimate states of consciousness. One is sabeeja; it means with seed. Another is nirbeeja; it means seedless, without seed. The sabeeja state of mind is where somewhere some desire is still lurking, the seed of desire is still there. In its time, in its season, it will sprout again. You will be caught in the desire again. For the

moment it has left you, you cannot see any visible sign of it -- there are moments when you cannot see any anger, and you can believe also that now it has gone forever -- and then in a certain situation, out of nowhere it comes again.
One day you find that you are no more interested in people, you are perfectly happy alone. The desire for the other has disappeared, and it may look in that moment as if it is gone and you are free from the other. Now there is no bondage, now you can be on your own. You are free, you have freedom, you are no more dependent on anybody else; it is a great release, a great relief. But one day suddenly, out of nowhere, out of the blue, the desire for the other arises. That simply means that the seed was there. The tree had disappeared from the surface, but the seeds had fallen down into the soil. They were waiting for the rains to come, and then they will sprout again, and again the whole journey will start.
Nirbeeja means when the seed is burnt. That is the true state, the true attainment. One has to attain to a bliss where all seeds of desire are burnt, so there is no possibility of any desire arising again. The state is called the state of the mukta -- the state of the free, the state of freedom.
One has to go on watching. Not only the roots and the branches and the foliage have to be cut, but the seeds have to be burnt. And watching, slowly slowly one becomes aware of where the seeds are. If one goes on watching one's anger, sooner or later one will come upon the small seeds, and once you have those seeds in your hands they can be burnt, they can be destroyed. In fact the very awareness becomes a fire. And when all desires have disappeared, then for the first time one knows what joy is, what freedom is, what liberation is.

[Osho gives a sannyasin a name for a centre.]

This will be the name: Soham.
It is an ancient mantra, it means 'I am that.' It is the ultimate declaration that man is god, that everything is divine. This has been the greatest experience of those who have gone in: a moment comes when the devotee is no more separate from the deity. A moment comes when it is no more a question of 'I' and 'thou', when it is no more a dialogue because there are no longer two persons left. Slowly slowly, as the prayer grows deeper and the ego of-the devotee melts, a moment comes when this declaration comes out of one's own

innermost core -- not actually in words but as an existential feeling: 'I am that.' And in that very moment is enlightenment. That feeling precedes the moment of enlightenment.
It is not a question of repeating it. One can go on repeating 'Soham, soham... I am that, I am that' -- that won't help. One has to become so utterly silent that if there is some voice inside, some music inside, it can be heard. This is the music that is heard: soham.
And this word does not belong to any language. Formerly it belonged to Sanskrit, but it doesn't belong to any language really. If you silently listen to the sound of your breathing, you will feel it; this is the sound, this is the music of breathing. If one sits silently and listens to the breathing going in, coming out, this sound will be heard 'soham, soham... ' It is the actual sound of the breath. We don't hear it because we are so much in turmoil.
There are a few labs in the world for some scientific experimentation which are absolutely sound-proof. Once a musician was invited into such a lab which was absolutely sound-proof. He was surprised to hear the sound 'soham'. He looked all around, he enquired 'What is the matter? I don't see any sound coming from anywhere but I hear "soham".' The director of the lab said 'This is the sound of your own breathing. Because all sounds have been cut off, you are able to hear it.'
If everything is absolutely silent, one can even hear the blood pulsating inside one's veins; then again the sound is soham. So this is a pure sound -- it is not a word but a pure sound. And the same sound is heard like a great explosion when one comes closer and closer to reality.
Help people to know 'I am that.'

[A sannyasin couple are present. The woman says: I have this fear... I did T'ai Chi and it led me very deep and there was fear. The husband comments she is divided between being here and at their sannyas centre in the West.]

That's perfectly good -- T'ai Chi you can continue. And it can happen: if you go deeper a certain kind of existential fear can come which may not have any cause; that is possible. But that fear is good; that simply shows depth, the fear of depth, the fear of losing your ground, the fear of losing your safety and security, the fear of losing your identity. That fear is perfectly good -- one has to go through it. It cleanses,

purifies. That fear is of death, the death of the ego; but one is born only after that. Then there is no problem. Simply go on working deeper and deeper in T'ai Chi, and while you are here do T'ai Chi, do other groups, do other meditations. And don't be afraid of the fear. Accept it -- it is perfectly good. It is a blessing; it is an indication that something deeper is happening.
Sometimes that too happens -- and [your husband] may be right -- that when you start feeling some unknown fear and you cannot figure it out, you start looking for some outer causes for it. Because the mind feels very restless unless it finds a cause, so any cause will do -- [the centre], work, this and that, relationship. That too is possible. Mm? then one has some explanation. Otherwise one looks crazy if somebody asks 'Fear of what?' and you cannot answer. Just to answer others and just to answer oneself one goes on finding excuses outside, but that is not good.
Stop finding excuses outside. Go deeper into it. The deeper you go, the more it will grow. And there comes a peak when you are almost shaken with the fear. Trembling, you are only trembling, and nothing else is left. Only after that fear, that ultimate trembling, does one face reality, encounter oneself. All fear disappears, then one is absolutely fearless. But before that one has to go to that peak.

Anand means bliss, nada can mean sound, music, song -- a song of bliss, music of bliss. Man exists as potential music. Man is a musical instrument. And if we leave ourselves in the hands of god, he starts playing on our instrument and great music arises. But we have to be in a kind of let-go. Only when we are in a let-go are we one. Otherwise our body functions separately, our mind functions separately, our soul functions separately. And because they function separately, the music is not possible. Only noise is created; there is no rhythm.
When we are in a let-go, in the state of surrender, suddenly we are one. Then you are not body, mind, soul -- you are just one; you function as one organic unity. In that organic unity a certain 'nada', a certain music is heard, and that music is bliss. So you have to become that organic unity.
My whole approach towards life is that of a musician, that of a poet, that of a singer. Joy has to be the taste of religion and beauty has to be worshipped as god. Wherever beauty happens, god is very close by. It may be beauty in sound; then we call it music. It may be beauty

in words; then we call it poetry. But all is somehow joined together at one centre, and that centre is a sense of beauty.
But man has been taught down the ages to remain divided. That has been the priests' trade secret: divide and rule. If man remains divided, if his house is divided, you can rule him. If man becomes undivided, he will not bother about any priest, any church. He will not go anywhere to worship -- his whole life will become worship. He will not ponder on great theological doctrines. His sitting, his walking, his eating, his sleeping, will be enough proof of god. His each moment will be so full of divinity that he will not need any other proof, any other argumentation.
And that's my approach: to help you to listen to the inner music so that that can become the proof. And that is the only proof. All other proof is just bogus -- good to convince foolish people, but no intelligent person can be deceived by it.
The intelligent person can be convinced only by something that happens inside as an experience -- so overwhelming, so majestic, so incomprehensible, that the knower is lost into the known. That is nada -- that unity, that rhythm...

[A visitor says: I feel disappointed since I came here -- I expected to find a lot of joy and love... and I haven't experienced either.]

Anybody who comes with expectations is bound to be frustrated -- not only here; wherever you go you will be frustrated. Expectation is the root cause of frustration. Those who really want to come to me should come without any expectation, then only will they find something. Otherwise your mind remains demanding, expecting 'This should be like this and this should be like that.' And I am in no way obliged to do things according to you; I do things in my own way. When you come into my world, you have to fall in harmony with my world. I cannot fall in harmony with your world and your expectations. If your expectations are right, then there is no need to go anywhere -- you are perfectly happy wherever you are. Your mind is wrong. And the same mind is demanding, the same mind is projecting.
It almost always happens: people who cannot love, expect love. And one gets love only when one loves. When they don't get love they become even more rigid, more frozen, and feel that the world is loveless. The world will remain loveless. It is love-full only to those who love. The world is full of music, but you need ears to hear it. If

you have not trained your ears and you don't have that musical capacity, then the world is simply noise; there is no music. One can pass through beautiful mountains without becoming aware of beauty. One has to be very receptive for these subtle things to happen.
And this is not only the case with you -- it happens to many people: they come with great expectations. They create their own expectations, they come because of their expectations, and suddenly, no expectation is being fulfilled here. In fact every expectation is deliberately frustrated here. It is part of my work that nobody's expectations should be fulfilled, because if your expectation is fulfilled your mind is strengthened, and your mind is your enemy, your mind has been your hell. Now to make it stronger is not going to help you -- it is going to harm you.
Be here for a few days without expectation... just as if you are in a very strange place. You don't know what it is, you don't know what to expect. Remain open and watch, and you will be surprised at how much love flows towards you. But it all depends on you....
This is how we live -- our whole life is like that. Our minds are very imaginative, and in imagination you are free to do anything. But reality is going to be different from your imagination, and whenever imagination and reality clash, the imagination has to shatter. And it hurts because your ego is involved in it: your imagination is being shattered.
Do a few groups -- if you have come, do a few groups. Just be here and give me a chance. But don't expect, otherwise you don't give a chance at all; you are already prejudiced. Just remain open. There is no need to agree with me, there is no need to disagree either. That's what I mean when I say 'open'; no agreement, no disagreement -- just an openness to see what is happening here. Maybe it is of some use to you; then you can choose something out of it. Maybe it is of no use to you; then there is no need to choose anything.
But be open. Then only can you have a right vision of things. Otherwise, you live in your expectation, you live surrounded by your mind, and whatsoever you come to know will have nothing to do with reality.

[A visitor says: I want to be here, to be open to you.
Osho suggests groups for him.]

And just be here -- feel things as they are. Just take note of things, be watchful, and participate in things.
It is always of immense value if you don't have any idea a priori. When you function without any prejudice for or against, you always come closer to truth. People who have already decided for or against, will never come to know what truth is. If a conclusion is already there, there is every possibility that you will strengthen your conclusion; you will find only things which help your conclusion.
The mind is very selective -- once a conclusion is there it only selects things which fit with the conclusion. Then we are in a trap, and the stronger the conclusion becomes, the more the mind starts choosing things which fit with it.
Sometimes you also feel that there is something which you are not taking note of: you cannot take note of it, otherwise your whole conclusion will be disturbed. So just for a small thing, why disturb the whole thing? Leave it -- it may be just an exception. So whether for or against, conclusion is dangerous.
An open mind means a mind functioning without any conclusion. So one has to be non-selective, one has to collect all the raw details, whatsoever they are, and then only slowly slowly does a conclusion arise.
Conclusions should come in the end, should not be there from the very beginning. Then one is moving very scientifically, and that's how intelligence should move.

[A sannyasin says she had become spaced out as if she had in front of her two thousand faces, so which to put on! Later she had a fever. Osho checks her energy.]

Everything is perfectly good. It is just that the mind came to a very very abysmal state, and you become frightened -- as if you were going mad or something. But nothing to be worried about. You just came to a precipice, and you looked down and it was a bottomless abyss. You became very frightened and that's why the fever came. It was not bodily at all. It was just that the body was shaken, and there was no way to go back. I never leave any way back! This abyss has to be accepted joyously. Sooner or later one has to jump into it.
But this always happens when for the first time you see the abyss there, and the path back has disappeared and ahead there is nowhere to go, just a deep precipice. And even the bottom is not

visible -- if you fall, you are lost. One naturally trembles. That trembling, that shivering, gave you the fever. And the mind started getting crazy ideas, a thousand and one thoughts together -- 'What to do?' 'What to do?' 'Where am I?' and 'Who am I?' A real identity crisis, but something immensely beautiful. You will understand the beauty only when you have jumped into the precipice.
Soon I will push you! But everything is perfectly good -- be happy!

[A sannyasin says he is weaving. Osho says to make it his meditation; it is one of the most meditative works one can do. Weave with meditation and with prayer -- let it be worship.]

[The massage group is present. The leader says it was very unpredictable and a bit chaotic but very real and very beautiful.]

The real is always unpredictable and the real is always chaotic. All order is forced and imposed. There is a spontaneous order in chaos and it has beauty. But because it is unpredictable it cannot be controlled and the ego becomes afraid. The ego always wants to remain in control. It loves order and is afraid of chaos -- chaos is its death. But god is chaos and god is unpredictable.
And when a few people are working really totally, great divine energy is released. The groupleader has to be slowly slowly ready to go with the energy wherever it leads, with no judgement, with no evaluation, and with no effort to control it. The groupleader has to be just a help. He has to facilitate the process; he has not to control it, otherwise he becomes repressive. And that's why the whole society is suffering: everybody is repressive. The politician, the policeman, the priest, the judge -- all are repressive. They have crippled reality to such an extent that only the unreal lives and the real is almost dead.
These groups have to release the reality in people, so you have to withdraw all control. It is dangerous. It is playing with fire, but only fire purifies. Each group has to be a baptism through fire, only then is it true. But good -- you are getting into it more and more.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #7

7 July 1978 pm in Chuang Tzu Auditorium

[Osho explains the meaning of anand avoda.]

Anand means bliss; it is the ultimate state of nature... Misery is unnatural. That s why nobody wants to be miserable. It is alien. It is an encroachment on your nature; it is something foreign that does not belong to us. We cannot absorb it -- it remains like a poison in our being.

Bliss is our nature. It is not an attribute, not an accidental something that has happened. It is our very being. That's why in nature one feels more blissful -- in the mountains, on the beach, with the trees.... Walt Whitman has said that he sometimes starts feeling very jealous of animals. They are so natural, and because they are natural there is great joy. But this nature that we see outside -- the mountains, the stars, the rivers -- is nothing compared to the inner nature that we are carrying hidden in our being, undiscovered, unexplored, ignored, neglected, inhibited, rejected. We have not looked into our nature. If we go on searching for bliss outside -- we will never find it, because it is the kingdom within. It is not something that we have to seek; it is in the seeker itself It is our very consciousness, our very existence. That is the meaning of anand.

'Anand' is a Sanskrit term, far more meaningful than the English equivalent, bliss. With the term 'bliss' it appears as if it comes and goes: sometimes one is blissful and sometimes one is not. That is not the case with anand. One is always blissful -- one may know it, one may not. The only difference is of knowing, but bliss continues like an underground current. If we know, it becomes manifest; if we don't know, it remains there hidden but it is never lost.

The second word avoda is a Hebrew term. It is one of the most beautiful terms; it is a Hassid word. It means service out of ecstasy. Not the service that the Christian missionary goes on doing, not service as duty but service as ecstasy... sharing one's bliss, sharing what one has attained, overflowing with it. That is avoda, and it naturally follows the state of bliss.

When one feels blissful one cannot contain it. It is so infinite it starts overflowing, it starts moving; it fills all the space possible. Whosoever comes close to a blissful man is immediately overwhelmed.

Something from the blissful man immediately starts flowing. When people are in misery they are in a kind of valley. When people are blissful they live on the hilltop, on the sunlit hilltop. And naturally whenever you come close to a blissful man, something from the hilltop starts flowing towards the valley. That is avoda. It is not a duty performed but love shared.
Duty is not a beautiful word. It means one is doing something because one has to. Avoda is not that one is doing something one has to but because one is so happy in doing it. Just like the flower releasing its fragrance and the cloud raining, just like that it is a natural overflowing when one has it.

[The new sannyasin says: I didn't think I would become a sannyasin!]

Nobody knows!
Things happen... even impossible things happen. And when they happen without your knowing, they have beauty. When they happen without your planning, they happen from the beyond. When you plan then it is your mind; it remains a continuous thing with your mind. When something simply happens -- you have not even thought about it -- then it is far bigger than you and it will go far deeper.
It is not your decision. You have not chosen to be a sannyasin -- you have been chosen. Then the sannyas has a totally different quality. When you choose, it is your choice. When the master chooses, it has great implications and infinite potential. It is good that you have not thought about it. It is good sometimes to allow things without thinking, so something in you remains fresh and young.
Thought always makes things old -- that is the ugliness of thought. It never allows anything young . and fresh to happen -- it always goes through the rehearsal; then the actual act simply seems like a repetition.
Those who come to me with a decision in their mind that they are going to become sannyasins have gone through the rehearsal. They have thought about it, planned about it, expected things through it. They have desired something; there is some motivation. They don't come fresh.
It is good -- I can see that freshness is there; and much more will happen through it. It is not just a ritual. You have fallen in love. And slowly slowly you will become aware of it. It will take time, because to reach from the unconscious to the conscious it takes time.

When somebody decides to take sannyas it is a conscious decision; the unconscious may not even cooperate with it. The unconscious may not even know about it. It will remain a very small thing, because the conscious is a small thing, one-tenth of the total mind; its power is very small, flickering. But when something happens from the unconscious, from the guts, deep down from the belly, from the navel centre, then it takes time because the journey is long. Slowly slowly the conscious mind will become aware of all the implications, of the commitment, of the involvement. Sannyas is becoming involved with me and all that I represent.
But you have started a great journey... and much more is going to happen. Many surprises are waiting on the way. Be here as totally as you can be. Drink of me as much as you can, so when you go, you don't go... I go in you! And this is possible. Good!

Deva means god, dassyo means a slave -- a slave of god. And that's all that one has to become. The whole of religion is nothing but that: dropping the ego, disappearing as your own master, and allowing god to take possession of you. From this moment onwards let god be the master and you just be a shadow.
Then life becomes such a grace; because all tension arises out of the ego... all anxiety, anguish, despair, frustration. All illness of the mind is because we have taken this wrong attitude of 'we are'. We are not -- god is... and this is the meaning of dassyo: 'I am not, you are.' Dissolve yourself as a separate entity. Become part of the cosmic whole.
Don't live as a private person. That's what Greeks used to call idios. From 'idios' comes the word 'idiot'. The person who lives in the ego is the idiot. And the person who drops the ego and lives in god is the wise man.

Prem Yutaka -- rich in love.
Prem means love, and that is the only real richness; all other kinds of richness are deceptive. They are ways to cover our emptiness, our poverty. One can surround oneself with great riches and yet one can remain a beggar. Unless the heart blooms there is no real richness. Only when one starts loving, knows how to love, does one become rich.
The art of being rich is the art of loving. Millions of people live poor lives because they have completely forgotten how to love. It is very

strange, because everybody is born with infinite energy to love. We have an inexhaustible source of love but we don't know how to give it. Instead of giving it we go on asking for it. But those who ask will never get and those who are ready to give all will get a thousandfold. Anything you would like to say to me ?

[The new sannyasin says: I feel very happy.]

I know... and you will grow more and more in happiness. More is given to those who have. If you want more happiness, have more happiness. And happiness starts flowing from everywhere towards you.
Create that which you want. Life goes on re-echoing it. The whole of life is nothing but a mirror. If you smile, all the mirrors around you smile. If you are sad, all the reflections are sad. This is how man creates his own hell and his own heaven; they are our artwork. And once one knows then there is no need to create hell.
Go deeper and deeper into the heaven that is opening its doors to you. Good!

Anand means bliss, rafia means god -- god of bliss.
Man is a temple and deep inside the temple the god of bliss resides. We need not search for him anywhere else. Just go in and he is there. And he has always been there -- you have not missed him for a single moment; from eternity to eternity he is there but we never go in. We rush in all directions, we travel in all ten directions, but he lives in the eleventh direction. The art of penetrating the eleventh direction is the art of meditation. And this is what sannyas is all about: a pilgrimage to oneself.

Anand means bliss, manja means consciousness -- bliss consciousness. Ordinarily the mind is always conscious of pain, never conscious of bliss. If you have a headache you are conscious of it. When you don't have a headache you are not conscious of the well-being of the head. When the body hurts you are conscious of it, but when the body is perfectly healthy you are not conscious of the health.
This is the root cause of why we feel so miserable: our whole consciousness is focussed on pain. We only count the thorns -- we never look at the flowers. Somehow we select the thorns and neglect

the flowers. If we are wounded and continuously hurt, there is no surprise in it; it has to be so. For a certain biological reason it has happened: nature makes you aware of pain so that you can avoid it. It is a built-in system. Otherwise, your hand may be burning and you may not be conscious; it will be difficult to survive. So nature has made it very essential and inevitable that you have to be conscious of the pain. But nature has no built-in mechanism to make you conscious of pleasure, joy, bliss. That has to be learned, that has to be worked out. That is an art.

From this moment start becoming aware of things which are not natural. For example, your body is feeling perfectly healthy: sit silently, become conscious of it. Enjoy the well-being. Nothing is wrong -- enjoy it! Make a deliberate effort to be conscious of it. You have eaten well and the body is satisfied, contented; become conscious of it.

When you are hungry, nature makes you conscious, but nature has no system to make you conscious of when you are satiated; that has to be grown. Nature need not grow it because survival is all that nature wants; more than that is luxury. Bliss is luxury, the greatest luxury.

And this is my observation about why people are so miserable -- they are not really as miserable as they look. They have many moments of great joy, but those moments pass by; they never become aware of them. Their memories remain full of pain and wounds. Their minds remain full of nightmares. Not that there are not beautiful dreams and poetic visions -- they are also there, but nobody is there to take note of them. In twenty-four hours' time thousands of things happen for which you would feel grateful to god, but you don't take note!

That has to be started from this moment. And you will be surprised that bliss grows more and more every day, and, proportionately, pain and misery become less and less. And a moment comes when life is almost a celebration. Pain is only once in a while, and that pain is part of the game. One is not distracted by it, not disturbed by it. One accepts it.

If you enjoy the satiation that comes after you have eaten, naturally you know that when you are hungry there will be a little pain... and that is good. When you have slept a good night's sleep and in the morning you are feeling so fresh and so alive, rejuvenated, naturally if one night you cannot sleep, there will be a little agony, but that is part of the game.

My own experience is that life consists of ninety-nine percent bliss and one percent pain. But peoples' lives consist of ninety-nine percent . pain and one percent of bliss; everything is upside-down. So this name is going to be your method. Become more and more conscious of pleasure, joy, the positive, the flowers, the white linings in the black dark clouds.

[Amrita] means: immortality, and the secret of immortality. It also means elixir that makes one immortal. This has been the search -- the search for the philosopher's stone, or the search of the alchemist. Down the ages man has been searching to find how to conquer death. And in fact there is no need to search, because death is an illusion. Death never happens -- it only appears to. Man is immortal. Man need not be immortal. He has not to work for it -- it is already the case, but we don't know the man who is inside us. All that is needed is an acquaintance. You have to be introduced to yourself, that's all. The moment you are introduced you will see that you have never died, and you cannot die -- death cannot happen. Only the body dies and the consciousness continues. It changes houses, it changes old garments for new. The journey is eternal.

There are only two things which arc the greatest illusions in the world: one is the ego and the other is death. And both are joined together, in fact, are two aspects of the same coin. It is because of the ego that the other illusion of death is created. Because we think we are separate from the whole, the fear arises: 'We will die.' The moment we know we are not separate from the whole, who is going to die? There is nobody to die, the whole has continued.

The moment the wave thinks itself separate from the ocean, the fear will arrive that sooner or later it will die, because it will see other waves dying and disappearing. But the moment the wave recognises the fact that it is not separate -- it is part of the ocean, and those waves which have disappeared have not really disappeared; they have gone back into the source, they will come again.... Another season, another wind, and they will be born. And the game continues. It is an eternal play of consciousness.

That is the meaning of amrita -- that death is illusory, the ego is illusory and all is eternal. And the function of the master is to introduce you to yourself.

[A sannyasin says that in the Primal group the idea to have a child kept coming to her though she'd not thought much about it before, thinking it unlikely that she would ever be a mother. Osho checks her energy.]

You can have a child but it is better if you don't. There is no problem bodily -- you can have a child, the energy is there -- but it will be getting into unnecessary trouble. It will hinder your own spiritual growth; you will be distracted. It will be a problem, and unnecessarily. Unless being a mother is going to help you spiritually, I will not suggest you become one. I suggest it only when I see that being a mother is going to help a person.
If it is going to distract you, it will be wasting your whole life, because a child means a great involvement. And it is not a one-day's or a few-days' thing -- years of involvement. By the time the child is on his own, you will be fifty, mm? -- the whole life will be a waste.
Drop that idea. It is possible, you can become a mother, but it is good if you don't, so you can move inwards whole-heartedly.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #8

8 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, gatya means movement -- divine movement. Life is a movement, and misery arises because we don't go with the movement. Either we start clinging to the past, then we obstruct the movement; or we start planning for the future, then too we obstruct the movement. To be with the movement one needs to be without past and without future. Then one is movement; one is life and one is god. And once there is no disparity between you and life's movement, there is joy, there is bliss. The harmony between you and the great life is what bliss is.
It is a state of harmony between the part and the whole. Once we start thinking of our own directions, of our own plans and ideas, we are no more with the whole; we have started moving apart. And the

farther we are from the whole, the more miserable we are; we cannot live without the whole. Misery is simply an indication that you are not in tune, that you are not in harmony, that your roots are not really in the soil, that- you are getting uprooted.
That's how the feeling of alienation comes in: one starts feeling as if one is a stranger -- but we create it. We are not strangers -- this life is ours, this whole existence belongs to us. But for it to belong to us we have to belong to it. There should be no disparity. We should not have our own ideas. We should simply relax with the whole, go with the whole, go with the flow.
Going with the flow is the meaning of gatya. The English word 'go' comes from the same root 'gatya.'

[A sannyasin is leaving because of his work which is playing symphonic music, but he also wants to be here. Osho checks his energy.]

You can come -- there is no need... And make your music here, so you will not be leaving music; in fact, you will be coming to deeper music. Now I will be your music... Come here.
You have played the outer music and now you are ready for the inner too. And the outer has not to be renounced for the inner; the outer can be absorbed in the inner. That's my basic teaching -- that whatsoever is there has to be absorbed into a higher synthesis.
So you are not leaving your music -- you will be going higher and deeper into it. Whatsoever you have will be there and more shall be given to you.
So go and finish things there. Bring your instruments and come here....

[A sannyasin, who is leaving says: I want to stay open to you. Osho checks his energy.]

It will be difficult for you to remain open always and continuously. Sometimes you will be open and sometimes you will be closed. But that is nothing to be worried about. That is a rhythm, a rhythm just like day and night. Just as in the day the flowers open and in the night they close, just like inhalation, exhalation, you inhale and then you exhale, so you cannot remain open twenty-four hours a day. And

don't long for it, otherwise that will create misery and in misery you will become more closed. Misery always closes.
So a deep understanding is needed about this rhythm. One opens, closes, opens, closes; one has to accept it. In fact they are hot opposites but complementaries. The closing prepares you to open again, and the opening prepares you to close again, otherwise you will be tired. Just think of eyes unblinking: for how long can you do that? You will become tired. Your eyes go on working because they go on blinking. We don't pay any attention -- they are constantly closing, opening. That keeps them fresh, keeps them young, untired, vital.
And it is a constant process of cleansing too. When you are open some dust gathers, tiredness settles, you become weary. When one is closed, in rest, silence, one becomes revitalised. Yes, there is a kind of opening that remains twenty-four hours a day too, but that is not part of the mind -- that is something beyond the mind.
Right now you will have to settle with your mind, then one day that too will become possible, but that is transcendental. Then there is no rhythm: it is always the same. You cannot even call it opening -- it is meaningless to call it openness because there is no closing any more. It is a totally different kind of phenomenon. One simply is -- neither open nor closed. That too comes, that will come, but don't long for it. Right now what is needed, what is a must, is to accept the rhythm of the positive and the negative.
Sometimes you will find yourself very close to me and sometimes you will find yourself very far away. Sometimes you will be coming, coming, coming, so close and so happy and so blissful, and sometimes you will become so far away, so withdrawn, so unhappy about it. But once you understand that this is a rhythm, a natural phenomenon of the mind, then there is no problem in it -- you relax.
One thing more to be remembered: never decide anything when you are in the negative phase, that's all. Never decide anything when you are in the negative phase and then you will never repent; there will be no need to repent.
Decision has to be made only when one is in a positive phase. Mm, just as you decide in the day not in the night when you are deep asleep -- then you don't decide -- always decide when you are happy, open, flowing. Then your decisions will be right; you cannot decide wrongly, it is impossible to be wrong in those moments. When you are negative, withdrawn, sad, depressed, remember only one thing:

no decision. Let this pass. Accept it -- it is part of nature -- but don't decide in these moments.
The lucky people are those who have learned the knack of deciding in the positive moment, and unlucky are those who have somehow fallen into the trap of deciding in the negative moment. That is the only difference between the lucky and the unlucky. And anybody can become lucky. It is just a change, just a small change. It is a very little difference, but it makes a lot of difference in life -- the difference that makes the difference.

[A sannyasin says her husband wants to tour India, and though she felt to stay here, she also feels to accompany him.]

You go with him... you go with him. But sometimes come here to stay for a few weeks -- something can be done. And come alone, that will be better, because when you come with your husband, wife, children, it is very difficult to be free... and to be open and to be ready to change, to go into things. It is diff1cult, because all the associations and all the thoughts and the entanglements are there, and you have to take care -- if he wants to travel you have to go with him and travel. It would have been far better for you to be here and travel inwards. So next time when you come, come alone....
If you can manage to be here on the twentieth, [guru purnima festival] it will be good. Mm, because sannyasins will be gathering from all over the world and it will be beautiful to participate in their joy and celebration. If it is possible and it doesn't make much trouble for your husband, then try. And he will also enjoy, if he can come. If it is easily possible, otherwise don't bother, mm? Just for one day, the twentieth, be here from the morning to the night and then you can go back.
I can understand your difficulty -- I can see the difficulty.

[Osho gives another sannyasin an 'energy darshan' after which he says the energy is going well -- just a little more flow is needed.]

You are still controlling, and all control is a hindrance to growth. Be in uncontrol. Be in a let-go so god can take possession of you. Unless you leave control, he never takes control. If you are in control he keeps aloof. When you leave all control, he immediately takes control. He becomes a help only to those who are utterly helpless, to those who are just like small babies. Then god is a mother.

So become very very helpless, with no control, with nobody to control. And then you will be surprised: he has taken all in his hands. And then life has a splendour. Then each moment is such a joy that one cannot even dream of that joy, one cannot imagine -- it is unimaginable. But it happens only when you disappear, and you disappear when your control disappears.
So in the coming three groups leave all control. Particularly in Tantra, be just pure energy -- let things happen. And after Tantra remind me again. But things are moving.... Good!

DON'T LOOK BEFORE YOU LEAP
CHAPTER #9

9 July 1978 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving, says: It's one year today since I arrived here, and I'm leaving feeling that I haven't done enough work on myself here.]

It is never enough... and it is good that it is never enough. Growth has no end. It is not a journey with a destination -- the journey itself is the destination. We are not going anywhere. We are just learning how to be here, and here has infinite depth. One can go on and on and on; it is inexhaustible.
So that feeling will always be there; it is a healthy feeling. It does not happen to people who have not done anything. In those who do something this feeling is bound to arise, because the more you know of life, the more a longing to know arises. The more blissful you become, the more doors open. One always finds a higher peak challenging.
The mystics have called it the divine discontent. All the buddhas have been saying to people 'Don't be discontented with the world -- be contented with the world -- but with yourself, with the inner, remain in utter discontent.' Ordinarily people are doing just the opposite: they are contented with themselves and discontented with the world. It has

to be put right-side-up: be contented with the world and remain in utter discontent with yourself.
If one becomes contented with oneself, that is death. Then there is no more. Then there will be sheer boredom and nothing else. What will you explore then?Just think of heaven -- people who are utterly contented with themselves. A man of understanding will choose hell rather than heaven, because heaven will be utter boredom. Nothing will be happening there, nothing can ever happen there. It will be infinite boredom, timeless boredom. But the reality is that when you reach one heaven, another heaven starts calling you.
This is the beauty of life. It is perpetual movement, and mysteries go on opening up. You cannot come to an end.

Deva means divine, sadyo means immediacy -- the immediate, herenow. That which is herenow is divine. That which is not herenow is unreal, undivine. God has no other tense except the present. You cannot use tenses like past or future for god; you cannot say 'god was', you cannot say 'god will be.' You can only use one tense for him, the present: god is.
And all that is is god! In fact is-ness and god are synonymous, they mean the same thing. In love we call is-ness god, that's all. We personify it. We are more poetic in calling it god. Is-ness will be too naked, too scientific, too bare, unclothed, and will look a little dry; god is more human. But basically they don't mean anything different; they are synonymous.
And this is going to be your path, in fact, this is the only path there is. If one can be immediate, if one can live in this moment, utterly -- with no interference from the past, no interference from the future, if the present can be lived in its purity, in its innocence, uncalculated, unplanned -- that is meditation. To be immediate is to be meditative. Meditation is not an act; it is just a state of pure is-ness. It is not that you do, but that you are. Mm? these crows and the train -- this is all included in it.
And whatsoever happens always happens in the now, but our mind is never in the now; it is always somewhere else. It goes on desiring, dreaming, it goes on planning. It goes on having private destinies in the future. It thinks in terms of shoulds, oughts, and that's how we go on missing the real. The real knows no should, no ought -- it simply is; it can't be otherwise. To relax into the present is to be free of all

worry, is to be free of all mind, is to be free of all prisons, of all slavery, and such great benediction starts happening.
So your name is going to be a constant reminder to you. Don't start moving into the past and into the future. Whenever you catch yourself red-handed moving into the past and into the future, come back to the present immediately. Slowly slowly it starts happening more and more. And the joy of it is such that once you taste it it is bound to happen more and more.
A day comes when all time disappears, when you and the reality are no more separate -- there is harmony. You breathe in it, it breathes in you; there is oneness. You vibrate in it. That is the dance the mystics have been talking about down the ages, the celebration.

[Osho explains the meaning of prem samyo: love is god.]

There is no need to have any other god. And all other gods are poor substitutes for god? Very poor substitutes. If all gods disappear from the earth, it will be a great day. If all other temples are dismantled and only love becomes the temple, only love is left as god, man will become religious for the first time. Because all other gods have become gods of hate. Behind those gods, hatred and violence is hiding. Hence the history of religion has been the history of wars, crusades. It looks so stupid, so utterly absurd, that religion has been murderous, that in the name of religion much blood has been shed -- much more blood than in any other name. Man has become divided because of religions. All other gods have to be dropped.
And love is a natural phenomenon. It is not a theological thing. It is not out of theology that love is born; it is not a thought in the minds of philosophers. Everybody is born with it, everybody comes with the potential for love. If love grows, one grows; if love is hindered, then one's growth is hindered. And the ultimate flowering of love is what Christ-consciousness or Buddha-consciousness is. That's what enlightenment is all about.
So worship love! And there is no need to create a ritual for it; one can be simply loving. One need not go to a certain place, one need not do a certain ritual. One can be simply loving, loving to one and all -- just loving, to these clouds and the rains and to the trees and to the people and to the earth. For twenty-four hours a day one can be simply flowing in love.

Make it a point that even if you touch anything, touch it with great love, with sensitivity, caress it, because whatsoever you touch, you touch god, and with whomsoever you are, you are with god. When you look in somebody's eyes, search for the god, and when you see a flower dancing in the wind, look for god's dance.
God is not a concept but a state of love. When love is flowing twenty-four hours a day for no other reason, for no other motive but just for its own sake -- it is such a joy to be loving; there is no need for any other motivation -- then one is religious and one's life is prayer. You will know all that is written in the Vedas and Tao Te Ching and the Bible and the Koran. You need not go into the Koran and you need not go into the Vedas and the Bible -- you only need to go into more love, and love will reveal all the secrets of all the scriptures.

[A sannyasin, who is leaving, says he will miss Osho.]

Then start a centre! And wherever my sannyasins meet, I am there! Then you will not miss me so much. Should I give you a name? Just a small place will do -- people can meet at your home, mm?
This will be the name: Anugraha.
It means gratitude, and gratitude is of immense value. That is the closest door to the divine: to feel grateful for all that existence has done and is continuously doing. Its blessings are infinite, but man is so ungrateful, so miserly in his thankfulness, that even to say 'I am grateful', seems impossible. And unless one starts feeling gratefulness to existence one remains alienated, one remains a stranger Gratefulness becomes the bridge; then this is your home. The more grateful you feel towards existence, the more you are at home and at ease. The whole dis-ease of the human mind is because gratefulness has disappeared from the world. Never before was man so ill-at-ease, and the reason is: the modern mind, the modern man is the first on the earth who is utterly ungrateful. We have started taking things for granted.
Nothing should be taken for granted. All is so miraculous, so wondrous. All is such a mystery and it brings such benediction. But to see that one has to become a child again and to look with wondering eyes. Then life starts being alive again. Then trees are no more just trees: they are people -- and mountains are no more just mountains: they arc gods. The earth is not just the earth, but the mother, and the sky is not just a bare sky but the father.

When Jesus used to call to god 'Abba', that is gratefulness. All prayer arises out of gratefulness, and when you are grateful, grace descends. In gratefulness man becomes receptive. The grace is always coming but we are not receptive; when we are receptive, we are fulfilled. It is just as there is a gravitation in the earth, and everything is being pulled downwards, there is another law, the law of grace: everything is being uplifted upwards. But that we have to allow to happen. In gratefulness that happens: one is uplifted, one starts growing wings. Instead of the law of gravitation, one moves into another law, the law of grace.
So this will be the name. Help people. And whenever my sannyasins meet, I am always there.

[A newly arrived sannyasin says: It s nice to be back but it s a little strange too.]

Both are true. To be in a growing commune is always strange, because new things are always happening. And one is never allowed to be settled, because to settle means to get stuck. I never allow my people to settle! They would like to settle somewhere; they would like to feel 'Now the work is finished' -- but I never allow that. I go on goading them. The more you work, the more you are goaded. The more potential you show, the more tests you have to go through.
So it remains strange, a constant change. We are not accustomed to it. We have created a very false world of no change. It is convenient, it is comfortable, it is cozy. We have excluded all that is unknown, mysterious, from our world. We have made a small corner in the world, perfectly clear-cut, categorised, analysed, known, full of light, and we are very efficient in that small corner. But my whole effort here is to take you out of that comfort, that convenience, that security, and to throw you into the dark, into the insecurity, into the unknown. It is strange, but this is how, slowly slowly, one learns to live in danger. And the joy of living in danger is great. To live in convenience is nothing but a slow suicide. The real life consists of danger, of constant challenge, adventure. One has to be spiritually a vagabond, a wanderer.
So that's true, both feelings are true. Whenever my sannyasins come back, they feel good that they are back and they also feel strange, mm? because so much has happened and so much is happening,

and now again they have to move into the turmoil of it all and the chaos.

[A sannyasin says: The day I asked for speaking darshan, I felt I ought to be having fantastic experiences here, and in a way, nothing is happening.]

Mm mm. Nothing is the greatest and the most fantastic experience. There is nothing to happen. The very desire for something to happen is a disease of the mind, or rather, it is the disease called mind. Nothing is going to happen; all has already happened.

This constant hankering for something to happen, something fantastic, is just a way of avoiding the present. This hoping for something is nothing but creating a barricade between you and the present. because whenever you think something fantastic has to happen, naturally you start moving into the future. You start creating dreams, and those dreams will never be fulfilled so you will always remain a pauper, a beggar, and you will always feel cheated by life. Nobody has cheated you. It is you and only you who have played the game upon yourself. There is nothing to happen. One has to relax and be herenow. All is happening.
Life does not consist of fantastic things. It consists of very small things, but when you have no expectation, those small things turn into fantastic things.
If you are searching for diamonds on the sea beach and you don't find them, you are frustrated. But if you are not searching for anything in particular, you collect seashells which are immensely beautiful and red stones and coloured stones, and you are thrilled, and you are rich. Just collecting seashells and stones, you are rich. But the moment you start desiring the diamond and you don't find it... and the mind always desires things which cannot be found, because the mind exists only with things which cannot be fulfilled. The mind is a state of hunger. It never asks for the possible, because once the possible is fulfilled the mind will have to die. It always asks for the impossible; that is its way of surviving. It is an eternal beggar. So if worldly experiences are not happening then some spiritual experiences have to happen, but something has to happen. One cannot relax and just be and let things be. If one does then each moment is fantastic,

unique unrepeatable. And we have not earned it -- it is a sheer gift from god.
Drop this idea that something great has to happen. This is an ego trip. See the point, that all desire is stupid. Desire is the way of misery and hell. When there is no desire, in that very state of no-desire, everything is calm and quiet and cool and blissful. Nothing more is needed. That's what Jesus calls 'the kingdom of god'. It is within you and it is now, it is here, and no practice is needed to attain to it. You are not to go through any process to attain to it. All those processes are needed just to hammer the truth into your heart -- that nothing needs to be done. All this doing is nothing but to bring the truth home that nothing needs to be done.
One day when you have seen the truth that nothing needs to be done -- all is and all is perfect as it is -- suddenly the fever is gone, the disease is no more, the mind is not found. The ego has been just your shadow and you have been trying to attain something which is impossible. It is just like jumping over your own shadow -- just as absurd as that.
Just be here, meditate and sing and dance....

[A sannyasin says he is having problems with jealousy and possessiveness in a relationship. It seems to be connected very much with a lot of patterns of holding that I've had; my mind seems to hold all the time.]

These are childish patterns that persist in our mind. It is very rare to really become mature. The child goes on remaining there. One has to say goodbye to the child -- only then does one become mature.
There is a basic cause to it: each child learns in his childhood that he has just to demand and all his demands have to be fulfilled. And they are fulfilled, otherwise he would not survive. He has no responsibility to give anything -- he simply gets; and because of this a very wrong pattern sets in. The child simply gets and there is no question of giving. He becomes very manipulative, he becomes very political: he knows how to manipulate the mother and the father and the whole family.
If it is needed he cries, creates a tantrum, creates such hell that they have to yield, or, if sometimes it helps, he smiles; but these are all strategic, political gimmicks. The whole effort is of dominating, of possessing. And the child wants to be dictatorial -- each child is

dictatorial. When he needs her, the mother should rush to him immediately; not a single moment has to be lost. If he needs something, it has to be supplied right now -- he cannot wait. And all these things have to be done because the child is so helpless. That helplessness becomes his strategy and he never learns to give. Only people who know how to give are non-possessive. Remember it. People who know only how to get are bound to be possessive because, who knows? If somebody else possesses the mother, then? So no child likes the birth of another child. He hates it -- the very idea is repulsive -- because that means division, that means the mother will not be absolutely available to him. Each child wants to kill the new child, has murderous ideas, and that child remains in everybody.

We become mature physically; psychologically we remain immature. So on the surface we pretend that we are grown-up, and nobody is a grown-up. This is one of the basic problems -- that everybody is showing that he is a grown-up and nobody is a grown-up. So it is only a veneer, just a facade, skin-deep. Scratch a little bit more and the child is there and the tantrum. The child wants to possess and dominate and is always afraid that somebody else may take his woman, may' take her man -- then what? And you are needy, you are hungry.

So you have to be absolutely certain that your woman never talks with anybody, never laughs with anybody, never loves anybody. You create a prison around her -- a very subtle prison -- and you are constantly on the watch. Now how can love happen in such circumstances? You are watching her, she is watching you, so both are against each other. afraid, insecure. How can love arise in suspicion, in doubt? Each is like a policeman to the other: every detail has to be known -- what you have been doing, where you have been, with whom have you been, what you have talked about. How is love possible?

Love is a fragile phenomenon. It is not possible to grow in such a hard soil, and it never grows. And because it never grows you are more hungry for it. The more hungry you are, the more possessive you become. You know only one way. So you say that you love the woman, but that's only a saying. If you come to know that she has been laughing with somebody else and has been happier than she ever is with you, you will kill her. But you say you love her!

Your love can turn into hate any moment. It is only love on the surface -- deep down it is hate. Your so-called lovers all hate each

other, but because they need, they go on pretending. They are afraid -- the woman may leave; then they will be lonely. And that loneliness makes them afraid. You will lose your identity -- who you are -- and what are you going to do then? You will feel almost like a small child lost in the supermarket who cannot find the mother. Or you will be like a dog, lost in the paradeground and just rushing everywhere looking for the master and not knowing where to go. Who will take him home?

Unless this needy love is dropped and a totally new love arises in you -- love that knows how to give, love that enjoys giving; not the love of a child but the love of a mature person -- you will remain possessive. You will turn the other into a thing, you will reduce her to the thing, and when you reduce the other, the other reduces you.

The so-called love affairs are almost like enmity. They are not love -- no friendship, not at all. Each is just trying to exploit the other. It is a mutual arrangement of exploitation: 'I will exploit you, so I have to allow myself to be exploited by you.'

Love can be defined... they have in China a very ancient definition -- it is: 'Scratching the other's back so that the other can scratch your back.' That's all. It is difficult to scratch one's own back, so somebody else scratches your back and in return you scratch her back -- a mutual arrangement, but nothing of much value.

If you really want to drop possessiveness -- and it has to be dropped, otherwise you will remain miserable -- then you will have to understand that your child is there and that you have not grown psychologically. That child has to be taken into full consciousness. It functions through the unconscious -- it has to be brought into awareness, into full light. You have to see it and its ugliness. In that absolute clarity you can say goodbye to the child. It is your problem.

Jesus says 'Unless you are like children you will not enter into my kingdom of god.' And he is right. Another saying can be created 'Unless you are childish, you will not enter into the kingdom of hell.' To be like children is one thing and to be childish is just the opposite. And people are childish but on the surface are trying to be brave and courageous and heroes, mm ? just on the surface all that macho. But just hiding behind that is a small crying child whose bed is wet. His mother is not available and he does not know what to do. Or a child who is hungry and is hankering for the breast and the breast is not available... is helpless.

You will have to bring this whole state of your mind into clear light. Awareness transforms. See to it -- bring it out, meditate over it. It is not just possessiveness: behind possessiveness is the child. It is not just jealousy: behind jealousy it is the child. Because a mature person is never jealous -- cannot be. Why should he be?

Nobody is obliged to love you. Nobody is responsible to make you happy. A mature person understands this much -- just bare facts, bare fundamentals: 'Nobody is responsible to make me happy -- it is my business to be happy or to be unhappy. Nobody can make me unhappy or happy and nobody has this responsibility, so how can I be jealous? For what? How can I make the other feel responsible and guilty? The other is free.'

If out of the freedom of the other he or she decides to be with you and loves you, be thankful. If she moves away, it is perfectly okay. If you feel sad, that is your business; that is none of her problem Out of freedom we meet and out of freedom we should remain together. And if out of freedom separation happens, so it happens; it has to be accepted. The mature person accepts life with all its thorns and with all its flowers.

And he never makes the other feel guilty. These are ways of making the other feel guilty: 'You are making me miserable because you were talking to that man and you were looking so happy. That is making me unhappy.' It is not making you unhappy -- it has nothing to do with your happiness. It is your childishness, your immature demands, unhealthy demands, pathological demands, that are making you unhappy.

So just become a little more alert of the child inside. Meditate more on it. Every day for at least one hour sit silently and watch the child, its ways, its functioning, and the whole mechanism of it. And don't judge, don't call it names. Don't condemn it because that is not going to help. That is again childish. Just watch without any judgement, without any evaluation, just watch. Let the child have its full say. See how it functions, how it works, how this mechanism has been functioning inside you. And just watching it you will be surprised: things have started changing. Seeing the stupidity of it one starts changing. It is going to happen.

This is my whole work here -- to make you mature, so mature that you don't need any love. You give, and if it comes in return that's another thing, but it was not the basic motivation behind it. To give love for love's sake is maturity. Much comes in return, a thousandfold

comes in return, but that is another matter. That is nothing to be thought about it is not part of your desire; it is just out of the blue. But you had enjoyed giving. Then one is not jealous.
If you are needy you will be jealous, and the child is needy. It goes on hanging, it goes on finding mother and father figures and goes on hanging on them, goes on demanding as if the whole world exists just to fulfill you! The child thinks of himself as the centre of the whole existence. That is stupid. We are not the centres, nobody is the centre of the whole.
Just watch it, meditate over it. It will go, it has to go. It is creating misery and nothing else, so why cling to it? But it can go only when you have become absolutely conscious of it.
This is the alchemy of awareness.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #10

10 July 1978 pm in Chuang Tzu Auditorium

The whole of life is a means. And the moment you start thinking of something other than god as a goal, you start going astray.
Money can become the goal, then the person has gone astray. Nothing is wrong in money itself -- it is perfectly good, useful -- but it should remain the means; it should not become the end. And every means has to be dedicated to one goal, and that is god. Eat, drink, sleep, but let every act of life be devoted to the search for god. Only with such utter devotion does one come to know the real meaning of one's being and the real meaning of existence -- and they are both the same. If you understand yourself, understand who you are, you have understood all. The moment self-knowing happens, one has known god too.
Becoming a sannyasin means: now, from this moment, nothing else will be the goal. I am not saying 'Don't do this, don't do that' -- go on doing whatsoever you are doing but let every effort, every act, all that you have, be devoted to one goal. Then your life will have a target and will start moving like an arrow.

Otherwise people are running in all the directions, simultaneously. If they collapse there is no wonder. If they break down there is no wonder; if they go mad, there is no wonder. They are running in all directions... at the same time! They want money, they want power, they want prestige, they want this, they want that, and they want god too. Their life becomes fragmentary, disintegrated. It is a miracle how people go on managing to keep themselves together. But that togetherness is only an appearance. Inside there are a thousand and one pieces of your being. Man is like a mirror which has fallen on the floor and broken into a thousand and one pieces. This is the state of the ordinary mind. Those pieces have to be put together and glued together, and only a goal can glue them together; only a certain direction can make them move together.
So the whole point of sannyas is that god becomes the goal, the only search. In love you will be searching for him. In the world you will be searching for him. In the flowers you will be looking for him. In the silence of the mountains you will be trying to hear him. In the stars you will be exploring him. In beauty, in truth -- everywhere, everything has to be turned into a means. Then the whole of life starts turning towards the centre and that centering makes one full of light, full of joy, full of freedom.

[Osho gives someone sannyas.]

... This is the moment! This is the right time for you to come to me, mm? The energy is absolutely ready and a thousand and one things are possible. It is already flowing -- just a little push and it can become a tremendous force. You are not frozen at all.
It is very rare to find a person who is not frozen. The society functions in such a way that it freezes every consciousness, every child that is born. It makes everybody solid. It values solidity very much, while life is always liquid, while life is always moving and flowing. The way of life is the way of the water; it is not the way of the rocks. Lao Tzu calls it 'the watercourse way': always moving, always moving. It is a flux, and hence the beauty ! Solid things can remain solid only if they die. Death is very solid; Life is very liquid.
The society chooses death instead of life, because death can be controlled more easily. A dead thing can be controlled more easily. Parents want dead children. They can be controlled, they will be obedient, they will never rebel, they will never go beyond the

boundary; they will always be afraid. Of course, they will not have intelligence, because intelligence is part of life, part of rebellion, but they will be convenient. They will not create any nuisance for the parents. The parents are not interested in the children and their life; they are more interested in their own convenience.
In the same way the whole of society is interested in convenience. And life is always dangerous, because it is always moving into the unknown. People want reliable machines. The machine can be relied upon -- it is predictable. A really alive person is unpredictable. You cannot say what is going to happen next moment, what turn he will take. A really alive person has no character. Character is a solid thing. He has consciousness but no character. His characterlessness is not something bad; it is something immensely beautiful. His characterlessness is not badness or evil. His characterlessness is simply his living moment to moment, responding to reality as it comes, having no fixed ideas about how to behave, having no pattern, having no philosophy, no ready-made answers to life. That is the supreme-most goodness, that is the summum bonum.
Jesus lives like that, Buddha lives like that; these are characterless people. The people we call people of character are dead people. They have respectability but they are predictable; you always know what they will do. You can decide beforehand; if some situation arises, this will be their answer. Their characters are written large. Their past dominates their future, that's why they are predictable.
A really alive person has no past. He always destroys the bridges he passes over hence he remains fluid. His future is not only unpredictable for others: he himself is innocence. He does not function out of knowledge -- he simply functions out of consciousness, out of whatsoever the consciousness decides in the moment; he has no conclusions.
It is very rare to find fluid people, but once in a while a few people escape, maybe just by an accident, and their energy remains fluid in spite of all that the society has done to destroy it. But with a fluid person much is possible, much is immediately possible.

[Anand Ritu] means the season of bliss... and it has come! You have waited long for it. Many people live their whole lives and it never comes; they don't allow it to come, they don't permit themselves to be blissful. Not that nature is unjust to them; nature is very very socialistic. The sun rises for both the good and the bad, the sinner

and the saint, and the clouds shower for the mountains, for the rivers, for the fertile land and for the desert. God makes no differences, no distinctions. His spring is meant for all, but there are millions of people who never allow themselves to be blissful. They have become too attached to their misery. Their misery is their artwork, their creation. Remember it! Misery is our creation; bliss is god's grace. Naturally whatsoever we create we become more attached to.
Every mother knows it, that the ugliest child looks so beautiful to her, and the most stupid and idiotic child she thinks is a genius. They have a saying in Tibet that each crow thinks that her child is the blackest. And that is so about everything: whatsoever you create, you become very attached to; it becomes an emotional involvement. And misery is man's creation....
Bliss is not man's creation at all, that's why there are so many miserable people and very rarely a blissful person. The blissful person is one who drops this nonsense of being attached to his own production and starts living according to nature, not according to his own ideas. Immediately closed doors open and life becomes full of sunshine. Immediately the flowers that have never bloomed start blooming and suddenly the spring is there.
In India the colour of orange is the symbolic colour for the spring. It is the colour of spring. Hence it has been chosen for those who have decided to be blissful, who have decided to renounce misery. I don't ask you to renounce money, I don't ask you to renounce your children, I don't ask you to renounce your relationship, your house, your life. All that I want you to renounce is your misery. And the real sannyasin is one who renounces misery and starts living in bliss.
And the moment you renounce misery, bliss becomes available; not even a single moment is lost -- instantly! Here you renounce misery and there bliss starts coming; from one door misery goes out and from another door bliss comes in.
And the season has come for bliss. Allow. It is frightening sometimes because one starts expanding and one has become accustomed to small boundaries. One starts becoming indefinable; one starts losing one's old identity. The old labels slowly slowly slip by and disappear. Old masks start falling and one becomes afraid -- maybe one is losing one's face. One is not losing one's face; one is only losing the false faces. And when all the false faces have gone, the original face is there in all its beauty, in all its divinity. And the original face is the face of god; and the original face is not different. My original face and

your original face are the same. Everybody's original face is the same; only our masks differ. Behind the masks there is only a single consciousness, one consciousness.
So become courageous enough to open yourself for bliss to enter in. Drop all the old associations with all kinds of miseries, and don't be miserly about dropping miseries; be generous. One can drop them in a single moment too -- it does not need any gradual process. Just seeing the point: 'I am unnecessarily missing. The whole existence is dancing and celebrating, and I am sitting by the side, miserable. I can join in the dance, I can also abandon myself in the dance... ' In a single moment of this understanding the revolution is possible. It is never a gradual process -- it is always a sudden illumination.

Love is my message, my religion -- I teach only love and nothing else. But it is the most difficult thing in the world, because once you are in love, you are in god. Love is the way to god, the bridge.
All kinds of love are good. Love as such is good, so all kinds of love -- from the lowest to the highest, from the sexual to the ecstatic -- all kinds of love are good. Maybe in the lowest god is in a very small quantity, but he is! And even his small quantity is big enough for us; even a single atom of his being is enough power to explode and to transform us. So all kinds of love have to be accepted and rejoiced in. And all kinds of love have to be thought of as prayer. And then a great insight opens up. Then nothing is denied and all is accepted -- not only accepted but welcomed with joy.
The whole existence is a ladder, from the lowest rung to the highest. Never deny the lower; if you deny the lower you will never reach the higher. That has been the dilemma down the centuries: the so-called saints denied the lower and hence they never reached the higher. And the more you deny the lower, the more the lower asserts itself. You cannot simply repress energies; energies have to be transformed, transfigured. No energy can be destroyed.
You can ask the scientist -- no energy can be destroyed; the total amount of energy in existence remains the same. You cannot create energy and you cannot destroy energy. Not even a single grain of sand can be destroyed. The form can be transformed -- it may not exist as a grain of sand, it may exist as something else -- it may exist as electricity -- but it will exist. Only forms change, the content remains. It is absolutely the same. Nothing can be denied and nothing can be destroyed. All has to be transformed, all has to be

used. And the lower rung of the ladder is part of the highest; without the lower, the higher will not exist. You have to go through it -- it makes way for the higher.
Once this is seen, life becomes a unity. Then one is not split. Otherwise the so-called old religions have split everybody. They were basically schizoid, and they have transformed the whole of humanity into a kind of schizophrenia. They have forced man to fight with his own energies, and they have brought such a division of lower and higher that every man is in a kind of constant conflict with himself. This is sheer wastage, because this whole energy can become an ecstatic glow.
And this is my alchemical work here. To become a sannyasin means that now you are entering into an alchemic school. It is no ordinary religion -- it is entering into a certain process of transforming your inner energies. And this is my message to you -- that love has to be the key.

Deva means divine, vigyana means science -- science of the divine. That is the exact meaning of psychology -- science of the soul -- although the modern psychology is not worthy of the name because it is not the science of the soul. At the most it is only the science of behaviour. It simply watches from the outside, it does not believe in the inner; and the reality of man is inner. In fact there cannot be any outside without an inside. But the modern stupidity is this, that it believes in the outside without the inside. It is scientifically nonsense. How can there be an Outside without an inside? They go together, they are two aspects of the same pheno-menon. The body is the outside of you, then what is your inside? There has to be an inside, and there is.
But the methods that are applicable to the outside are not applicable to the inside. The outside functions in its own way. In fact both function in diametrically opposite ways. Different methods are needed to explore the inner world. And religion is the science of the inner. In fact there should be no conflict between religion and science. And if there is some conflict, then there is some misunderstanding. They should be complementary to each other.
And some day in the future, that is going to happen. It should happen. If it does not happen, man cannot survive. This higher synthesis is absolutely necessary now, otherwise the scientific vision of man remains lopsided. And the so-called old religious vision is also

lopsided because it denies science. They are polar opposites but all polar opposites are complementaries, and there has to arise an understanding so that both can function together, not in conflict but in cooperation, not as enemies but as friends. And that will be a day of great blessings to humanity and to the earth.
What we are doing here is trying to work out some basic fundamentals of the inner science of man. They are spread all over in the ancient scriptures -- something Buddha has said, something else Zarathustra has said -- but they are all fragmentary. No religion has been absolute up to now; no religion can be absolute. We can hope only in the future some time... when Christianity has disappeared and Buddhism and Hinduism have disappeared leaving behind just a pure science of religion. That is possible... and the time has come to work for it.
And to you this is my suggestion, that while you are here watch what is happening inside you. Watch with a very very scientific attitude. Be very alert, respectful of whatsoever is happening inside, but don't get drowned in it. That is not going to be your path. You have to be more and more alert, more and more aware.
Love is not going to be your path -- your path will be of watchfulness, self-remembering. You will find yourself more in tune with Buddha, with Zen people, with Gurdjieff, rather than with Sufis, Kabir and Meera and other lovers.
I am giving you the name so that this becomes a constant reminder to you -- that awareness is your path and that you have to become more and more scientific in your inner search, your exploration.

Deva means divine, mimanso means enquiry -- enquiry into the divine. And that has been your enquiry -- not only in this life but in your past lives too; that has been a constant undercurrent. You are an enquirer, but one thing has been missing in it: your whole enquiry has been head-oriented. Nothing is wrong in that, but you have put your heart aside. And when they go together only then is there fulfillment. They are both like two wings: the bird cannot fly with one wing.
You have a very soft heart; maybe that's why you have put it aside. This happens many times: a person who is very soft in the heart becomes afraid of it, because it can take you into dangers, it is risky. One surrounds one's heart with the great China Wall of the head, just as a protective measure. You are not really a head person, you are

basically a heart person, but you must have become afraid in your childhood and you started moving away from the heart into the head. You have moved into the head too much.
The head can be used -- it is our intelligence; its fire can become our awareness and it is a must in the enquiry -- but alone it remains a kind of logic chopping. With the heart it becomes alive. And when the heart and the head are together a great symphony arises in one's being, and only that symphony can deliver truth.
So the real enquiry has to be of the totality, and a man consists of head and heart. When both are there, functioning together in rhythm, pulsating together, not in opposition to each other but dancing together hand in hand, then only is truth known.
The man of the heart can feel the truth but cannot know it, and the man of the head can think about truth but cannot feel it. The man whose heart and head are both together can experience it, and in experience, thinking and feeling are both involved. Experience is neither feeling alone nor thinking alone.
That is the meaning of the word 'mimanso' -- the synthesis of the head and the heart, and they both have to be put together into the enquiry. Then the enquiry becomes a passionate enquiry, existential, not just intellectual. Intellectual enquiry is very pale compared to the existential enquiry.
And this is going to happen. You have taken the first step -- now I will start working on you!

DON'T LOOK BEFORE YOU LEAP
CHAPTER #11

11 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, unmana means no-mind. The state of no-mind is the state of the divine. God is not a thought but the experience of thoughtlessness. It is not a content in the mind; it is the explosion when the mind is contentless. It is not an object that you can see; it is the very capacity to see. It is not the seen but the seer. It is not like

the clouds that gather in the sky, but the sky when there are no clouds. It is that empty sky.
Unmana means the inner sky without clouds, unconsciousness without content, awareness -- not of something, but simple awareness, not of something in particular. Because whenever the awareness is of something in particular, it starts moving away from itself; it becomes focussed on the object. It forgets itself It becomes too impressed by the object. When the consciousness is not going out to any object, when there is nothing to see, nothing to think, just emptiness all around, then one falls upon oneself. There is nowhere to go -- one relapses, relaxes into one's source, and that source is god.
Unmana, no mind, is the way to god.
Animals have no mind but that is a state of unconsciousness. Buddhas also have no minds but that is a state of consciousness. There is a similarity between the world of the animals and the world of the buddhas, and dissimilarity. There is a similarity as far as mind is concerned: animals are pre-mind, buddhas are post-mind. But there is a dissimilarity too: animals are unconscious -- they don't know who they are; buddhas know who they are. So in buddhas there is that simplicity of the animal kingdom, and yet that simplicity is not ignorance -- it is luminous, it is full of light. Hence it is called enlightenment. Man is just between the two -- part animal, part buddha -- hence the tension, the anguish of man, the continuous pull from opposite directions.
Remember: there is no way to go back, nothing can ever go back -- everything goes ahead. In the effort to go back one becomes simply stuck, stuck where one is. Man cannot become an animal again. Walt Whitman writes many times, in many poems that he feels jealous of animals. One does feel that -- I can understand, mm? the beauty, the silence, the spontaneity, the state of innocence, no turmoil, no conflict, no ambition, no politics, nothing of the sort, living moment to moment. One becomes jealous of animals, but there is no way to go back. Walt Whitman cannot go back and become an animal. If he really wants to become as innocent as an animal he will have to become a buddha. The way is ahead, and the path is unmana -- no mind.

[The new sannyasin asks about the problem of his eye-sight. He can only focus through one-eye at one time, and he doesn't trust the doctors.]

I can understand. Start doing a few small things; it will take a little time but things will settle. One is: whenever you go to the bathroom, as many times as you go, just rub your hands hard, make them hot, then put them on your eyes -- just for a few seconds. Then throw cold water on your closed eyes... as many times as you can. This will settle many things.
The second thing: start taking hot and cold baths. Start by cold -- a cold shower or a cold bath -- then a hot shower or hot bath, then cold, then hot. Just go on changing for two minutes, mm? If you do it for ten minutes, then change it five times. Just let the whole body become hot and let it become cold again. And particularly the head, mm? So if you are just sitting in a bath, pour water on your head, otherwise it won't be effective. The whole body has to be involved in it, so a shower will be even better. Mm, you can sit under the shower -- two minutes hot, two minutes -- but always start with cold and always end with cold.
In beginning and at the end use cold water -- just in between you can change as many times as you can; but never end with hot and never begin with hot. These two things you start, mm? -- within three months, things will slowly slowly settle; there will be no need to have any operation. And it has nothing to do with the eyes; it has something to do with the nervous system behind the eyes.
So this cold and hot treatment will expand the nerves and shrink them, expand and shrink them. That will make them again more flexible. They have become a little tight, that's all. It will happen....

Deva means divine, niranjan means unattachment -- divine unattachment. The difference between ordinary non-attachment and divine non-attachment is great. The ordinary non-attachment is cold; it has the quality of indifference. The divine non-attachment is loving, warm; it is not indifferent and cold. It is very easy to become indifferent to the world, cold and closed -- that's what monks have been doing all along -- but this is a way of dying, a way of slow suicide.
Non-attachment is beautiful but it has to be loving, it has to be warm. It has to have the quality of being in the world-and not of it. One has

to be in the world -- only the world should not be in oneself. Then one is not lost in the marketplace; one remains alone even in the crowd. Then even in doing day-to-day ordinary things one remains prayerful. Even the noise of the marketplace and the turmoil of the world cannot disturb one's meditation. The whole world just becomes a drama. One acts but one is not serious about it.
This is what I call divine non-attachment.

Anand means bliss, Wajido means god. Bliss is god. Search for bliss and you will find god. Search for god and you will not find anything... because without the search for bliss god remains an empty name. Then the word 'god' has no content in it; it is an empty container. All that is contained in it is bliss. But sometimes it happens: we start looking for the word itself; we forget the meaning of it.
God means bliss, and bliss is something which can be explored. Because misery is something that we already have, we can start dropping it; and the less miserable we are, the more bliss descends in us.
So the search for bliss is a very practical and pragmatic search. It has nothing to do with theology or philosophy. But the search for god becomes theological, intellectual, philosophical. It loses contact with existence. Then it is an utterly futile exercise; then it is gibberish, all nonsense.
Forget god and search for bliss, and you are on the right track. When bliss is found, god is found. And once you are searching for bliss, then there is no theist, no atheist, there is no Hindu, no Mohammedan, no Christian, because the search for bliss is the search of everybody. It is intrinsic in our being. Even the atheist is searching for it, as much as the theist. They start arguing if you use the word 'god'. If you use the word 'bliss' there is no argument. So to me bliss and god are synonymous.
I want to make you more and more blissful, and as a shadow, god comes! You become more and more godful. You need not make any effort for it. The whole effort has to be made in one direction: how to be more blissful. And it is possible.
Just because we are miserable is enough proof that bliss is possible. If a person is ill that is enough proof that he can be healthy. Only a corpse cannot be ill; then, naturally, it cannot be healthy either. If one can feel pain, one can feel pleasure; they both come together. If a man can see that all around is darkness, then one thing is certain: he

has eyes. And the same eyes which see darkness can see light. Blind people cannot see darkness. Ordinarily people think that blind people must be living in darkness; they cannot see darkness. Darkness is an experience of the eyes as much as light is.
So right now everybody is miserable. But that is nothing to be worried about. In fact, it is an indication that everybody has the capacity to be blissful.

[A sannyasin says he is afraid of sex and his partner also feels low sex energy. Osho checks his energy.]

My feeling is that your need for sex is almost nil. If you had been in the East you would have rejoiced, because you are a born celibate, and in the East people cherish it. They know the secret of it -- that your energy is ready to move on a higher plane.

But in the West one starts feeling guilty. One starts feeling miserable, because the West understands only one layer of the energy and only one dimension. And if that dimension is not functioning, the western mind feels at a loss. It feels that life is meaningless -- What are you doing?
Sex has become synonymous with life in the West. It is not; it is only a very small part. It has something tremendously important to contribute but it is not all the story. It is just the beginning. It will be even more correct to say it is just the preface, not even the beginning. Your interpretation is creating trouble for you. Your need is nil -- your mind says you have to go into it. Your mind forces it and your need is nil, so you become afraid. You know that the energy is not cooperating with you, so it is almost a violence on your being. How can you enjoy it if it is violence ? You cannot be total in it. And you will feel nervous and you will feel shaky, because you are moving into a certain space which is not needed by you. You have to move to some higher spaces. And your energy is ready to take a jump.
This is your conflict -- you will have to understand it, otherwise you will remain unnecessarily miserable. In fact you should be happy that your work with sexual energy is finished and that now your energy is free to do some higher work. And there are layers and layers; there are higher realms available. And you will only enjoy those realms; you will not enjoy sex -- you have to drop the very idea. Once in a while, when the natural urge arises, it is okay.

But my feeling is you have been forcing it; you have made it a will thing, an ego trip. You have to prove yourself. You are trying to perform something, hence you become afraid and self-conscious and nervous. And with all this you cannot go into it, so you try again, and you try more than is needed. And the more you fail, the more miserable you become. Simply forget about it!

And it is good that the woman you are with is also not a sex maniac. It is very good. If she were a sex maniac, then there would have been more trouble. She also wants to put it aside. Once in a while when both are feeling to go into sex, it is good, but that will be very rare. And then there will be no fear, no nervousness, because there will be no question of performance -- you have accepted your state.

And your state is better than that of millions of people. But if you go to a psychoanalyst in the West he will make you feel guilty, he will make you feel very condemned. He will say that something is wrong with you and that much has to be done, because his vision is very very limited, his vision is very framed.

But my feeling about you is that you are ready to go into some new space -- higher, better, superior, more graceful. And when this conflict with sex disappears and you accept the stage you are in, much love will arise in you. And it will not be sexual love -- it will have a different quality: it will be more like friendship, more like prayer, more like creating music, singing a song, looking at the sunset. It will have all those qualities. It will be more aesthetic, less sexual. The sexual love remains a little coloured with violence; it remains a little crude. It can't be very soft; it can't have grace and dignity. It is anger; it is our animal heritage.

So don't feel unnecessarily miserable. In the East, people try hard to attain this state, and if somebody is born with it he is put very high. And their understanding is right, their vision is right. The western psychology is just a very very primitive effort to know man's being. It just knows the abe. The East has known the xyz too. It has known the whole spectrum, from alpha to omega.

Accept it -- for six months simply accept it. And both become more understanding about it. Don't force it. Be very loving, but there is no need for love to be always sexual. They are not the same thing. Sometimes sex is just sex, love is just love. Sometimes sex is loving and sometimes love is sexual but they are not necessarily the same thing -- they are not synonymous. Sometimes they overlap, that's true, but they are different things.

Put more energy into being more loving. And forget this hankering -- this is stupid! If once in a while, not out of your will but because it just happens spontaneously, then it is good. And then there will be no problem. Because it is a question of will you become nervous. Always remember: nervousness comes only because of will.

For example, you can talk perfectly well to people. Just stand on a stage and talk to the same people. Now, if you take these people here, mm ? You know everybody, you can talk with them, you have been talking to them your whole life. Just stand on the stage and say 'Ladies and gentlemen'... and there is nervousness. Because now you are on a will trip. Now you want to perform -- now you want everybody to see that you are a great orator or something. Now you are not simple, you are not interested in communicating; you are interested in impressing. Now it is no more a question of saying something, of sharing something. It is an ego trip. You want to prove something, that you know more; now you will be in trouble. Your legs will start shaking.

People who have been speaking their whole life.... I used to know one vice-chancellor -- I was a professor in the same university. He had been a teacher his whole life, but whenever he stood up, he would tremble. Once it happened that I was presiding at a meeting which he was to address. I gave him a piece of paper with a note on it. He took the piece of paper in his hand and his hand was shaking so much that the whole audience became aware... because of the piece of paper. Otherwise he used to keep his hands....

Later on he told me 'You played a trick on me. You should not have given that piece of paper to me. You made me look like a fool.' I said 'I never knew why you keep your hands in your pockets when you speak.' He said 'I shake all over. I perspire.' 'Why? These are your students, your colleagues; nobody is your-enemy here....' But the moment you want to impress, then everybody's ego is in conflict with your ego. And the same happens anywhere.

If making love becomes an ego trip and you want to prove to the woman that you are the greatest lover -- never before has there been such a lover in the world and never again is there going to be -- you are going to be in trouble! You will shake, you will tremble, you will perspire... and love can happen in a very spontaneous, natural way.

That's why, when you are with her (your partner) you are not so afraid, but when you are with a new woman you are more afraid -- because with her you have become settled. She knows that you

tremble a little, that you are afraid a little -- it's okay. She understands and she loves you. But with the new woman, she does not love you, she does not understand you, she has no intimacy with you, and you want to prove that you are somebody special, that she has never known such a man, that you are a man!
That idea of being a macho will create trouble for you. Drop this machismo, and forget all about it. And there is no problem; you are creating it. Put more and more of your effort into meditation. You will be surprised: the energy that goes into sex will start going into meditation, and sooner or later you will be having the same kind of orgasmic experiences through meditation as people have through sex.
The sexual orgasm is bound to take too much energy out of you. It is a sheer wastage. It gives very little and takes very much. In the meditative orgasm, with no energy investment from your side the same quality -- deeper, higher, profounder -- happens. Later on you will find yourself more energetic than before. The orgasm will leave you with more energy, with more vibrant energy than before. And this is possible.
For six months just forget about sex as if it has no meaning. Once in a while if it happens, allow it, but don't think about it and don't just manage to go into it. Don't try at all.
(to his partner) And you help him....

[A sannyasin who runs a large sannyas centre in the West says: I love my community and my family, but yet I cannot float totally with the difficulties there are. So millions of questions arise and no answer satisfies me.]

You are just taking the whole thing too seriously, that's all, and because of that seriousness you feel it as a burden and you create a burden for others too. Let things move in a more relaxed way. Don't make it something that you have to do. Don't make it a point of prestige. You are not to prove anything by it. Enjoy it.... Let it be a play. If something happens, good; if nothing happens, that too is good.
And we are only here on the earth for a few days. Sooner or later everybody is gone, and [the centre] will be looked after by somebody else, so why bother so much? And I am not saying that if you bother less, less work will happen. More work will happen, because in a

relaxed mind you have more energy, more creativity, more inventiveness. And when you are relaxed you help others to relax. When you are playful, you help others to be playful, and in playfulness much happens. In fact all creativity is a kind of play. Serious people cannot create anything; their whole energy is lost in their being serious.
So be a little less German... a little less serious. And things will be okay -- nothing to be worried about.
This robe for you....

[A sannyasin asks: About deadness... I feel that many things go, not really wrong, but when I am surprised, I choose the dead.]

Everything is perfectly right. Just start a meditation every night before you go to sleep -- a death meditation. In the beginning, lie down for ten minutes, turn the light off and start feeling that you are dying. Get into the feeling of dying... dying... dying.... Let the whole body be dead and feel that you are disappearing from the body, receding, receding, receding. You have left the circumference the body completely -- you are at the centre. Just a small light, at the centre, and all is dead. And in that state fall asleep.
This feeling that comes to you is not anything wrong; it is just a natural indication from your unconscious that you have to meditate on death now. The unconscious is sending you a message of tremendous importance -- that if you can learn how to die consciously, you will know what life is. And man comes to know life only in utter death, never otherwise. The total death is the beginning of resurrection.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #12

12 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, uparati means indifference to the non-essential -- a divine indifference to the non essential. And that's the whole work

of the seeker. We are caught up in the non-essential, the mundane, the trivial. For the moment it looks so important, and the next moment it appears as if it had not happened at all.
When one looks back, one is always surprised: the same things that had looked so important, look utterly futile... and one was ready to die for those things! Just some abusive word from somebody, and the mind becomes focussed on it out of all proportion and is ready to kill or to be killed. After a few minutes, when things have cooled down, it looks so stupid. Even to talk about it, even to say 'I got so disturbed by it' looks silly. But almost ninety-nine percent of our whole life consists of such things, hence it is a wastage.
One has to be very alert and aware. One has to save oneself for god. If we lose our energy in just collecting stones on the beach, by the time we come on the treasure we will not have any energy. We remain beggars when there is no treasure, and we will remain beggars when there is every possibility to become an emperor.
One has to be very conscious of what one is doing with one's energy, of where one is putting it, because once gone it is gone forever. And the time that is passing will not come back; nothing can be recaptured. Once this awareness settles in, a great difference arises. Just think: if you are going to die tomorrow, then how many things will be important and how many things will be unimportant? It will change your whole gestalt. Just a moment before you were thinking to make a new house, to start a new relationship, to have one child more, to do this and that. There were a thousand and one plans in the mind, all running around.
The moment you become aware that tomorrow you are going to die, all those thoughts simply disappear; they become irrelevant. Something else, that you were not thinking of at all, becomes relevant: 'What is death? Am I ready to face it? Have I done anything to go into it silently, lovingly, in a kind of welcome? Am I ready to face my creator?' Something new becomes important, something that was not at all in the consciousness surfaces and becomes central. All that was in the consciousness and all those desires that were clamouring for your attention are no more relevant -- that is just the market noise. And this is how it is. Tomorrow is not certain: tomorrow may be, may not be. Death is always waiting tomorrow. About only one thing can we be certain, and that is death; all else is uncertain.
To become a sannyasin means to put things in their right perspective, to bring a balance, to put priorities right.

Prem means love, kavita means a poet -- a poet of love. And that's my vision of being a true sannyasin -- love and poetry. And in fact, if love is there, there is always poetry. Love blooms in poetry. And by poetry I do not mean anything literal; it is a metaphor with me.
It means a life lived with great sensitivity. It means a life lived not through the head but through the heart. It means a life which is basically rooted in beauty. When life is oriented in beauty, it has poetry. Then one walks poetry, eats poetry, breathes poetry. It has nothing to do with poetry as such. The thing ordinarily called poetry is only one aspect of this life -- this life lived in beauty and grace, life lived in joy and celebration.
The head is serious and sad. Only the heart knows how to dance; the head is crippled as far as dance is concerned. And the head is very earthy; it crawls on the earth. The heart has wings; it soars high in the sky. And that soaring is what I call poetry.
So drop seriousness. Forget that you have a head. Function more and more as if you don't have a head. In the beginning it is just an 'as if'; slowly slowly it becomes a reality. And the day it becomes a reality, you are a sannyasin. This is just the beginning, the beginning of dropping the head.

Anand means bliss, mahbuba means beloved. God creates the world out of his love. The world flows out of his love -- it is an expression of his love, an explosion of his love. He loves every creature... from stones to stars. We are all protected by his love, we are all continuously showered on by his love. Everyone has to consciously become a beloved of god. Once this recognition penetrates the heart, it transforms your whole being. It is as if suddenly a light comes into darkness and darkness is gone.
Just the idea 'God loves me', just the feel of it -- 'He surrounds me like a caress, his lips are on my lips, his heart is in my heart. I am not abandoned by existence; I am loved, cherished by existence. I am not worthless, I am not unworthy...' and the dignity and the splendour starts growing in one.
And remember a great paradox: the real dignity has no ego in it; the real splendour has no idea of any superiority. In fact, the ego is just a cover-up for our worthlessness. Because we think ourselves worthless, we try to prove in every way that we are not worthless. That effort is our ego trip -- 'I am a president of a country, I am not

worthless. I have so much education; I am not worthless.' 'Look, I have got so many lovers; I am not worthless.' But deep down we are constantly nagged by our worthlessness. Deep down we know we are worthless, dust unto dust.

That has been taught to us down the centuries. Our souls have been corrupted and poisoned. The priests and the politicians have conspired against the whole of humanity. This is their whole conspiracy: to create the feeling of worthlessness in human beings. If they feel worthless they can be dominated by the politician, they can be dominated by the priest. If they feel worthless they will seek some authority figures to depend on. If they feel worthless they cannot not be independent. That is the secret trick in it. If they feel worth, if they feel loved by god, if they are nourished and cherished by existence, they will not look up to any father-figure, to any authority -- political, religious, or any other.

So the basic conspiracy has been created in every child -- the idea that you are absolutely worthless, that you are not up to the standard, that you are not as intelligent as you should be, that you are not as beautiful as you are supposed to be, that your behaviour is ugly, to improve yourself, to prove yourself. That's what improvement is: an effort to prove 'I am somebody.' The ego is nothing but an effort to cover this inner worthlessness that has been created by the society.

My effort here is to give back the dignity that really belongs to you. Everyone is utterly essential. This existence needs you -- without you it would not be the same existence. And not only does it need you: it needs everybody in the same way, so there is no question of superiority.

It needs even a small blade of grass as much as it needs the sun and the moon. As far as the whole is concerned, everything is absolutely essential -- the great oceans and the small dewdrops. It will miss the small dewdrop if it is not there; it will not be so beautiful. There will remain a hole in it which cannot be filled by the great oceans; they can only be filled by small dewdrops.

As far as the whole is concerned, there is absolute equality. In asserting one's own dignity, one asserts the dignity of the whole of existence of animals, of trees, of people, of mountains, of rivers, of all. So it does not create any superiority complex, because a superiority complex is nothing but an inferiority complex standing on its head, doing sirshasan, a headstand; that's all it is. And it has nothing to do with ego. Ego simply shows a poor person who has not

yet become aware of his inner splendour and the gifts that god has given to him.

Anand means bliss, raje means king or queen. And my observation is that people go on pretending for the whole of their lives that they are beggars... and they are not. They are kings and queens. Even the beggars are not beggars. In fact there cannot be a beggar in existence because god exists. If there were no god then everybody would be an orphan. Then we would be just accidental, driftwood -- a tale told by an idiot, full of fury and noise, signifying nothing. But it is not so, fortunately it is not so. We have significance; we are part of a great destiny that is unfolding. This is our kingdom! And all that we will ever need has already been provided for; we are born with it.
But because the kingdom is inner, we go on missing it. Our search is outer -- this is the dilemma of humanity: the search is outer and the kingdom is inner, so the search and the kingdom never meet. The more you search, the more beggarly you become, because the further you go into search, the further you are going away from your kingdom. When all search stops and all seeking disappears, and one is simply in a state of no-movement -- that's what meditation is all about -- then suddenly the kingdom is there and one starts laughing. It has been a cosmic joke, because the kingdom has always been there! Even when we were rushing and begging each moment, at every door, the kingdom was there inside.
By the 'kingdom within' I mean that our nature is intrinsically blissful. Misery is an accident; bliss is our nature. Misery comes and goes; bliss remains, abides. But because our whole mechanism of senses is out-going, misery becomes very important. When we see something miserable we magnify it. All our senses jump upon it; it becomes the focus of our whole being. And we don't have any sense that goes in -- all the five senses go out.
The inner sense has to be developed; it is a potential. These five senses are actual; we are born with them. The sixth sense is a potential. If one works on it, if one helps it to grow, it grows, and it becomes such a powerful phenomenon that it absorbs all the five senses. That sixth sense is capable of doing all that these five senses can do and plus. It is capable of seeing, and it can see even without eyes; that's what clairvoyance is. It is capable of hearing, and hearing without ears and without sound; that's what telepathy is. When the inner sense starts functioning, all these five senses are nothing

compared to its power. And it has something plus too: it can look inside, it can hear inside.
All the five senses are one-way; they simply go out. The inner sixth sense is two-way; it can go out, it can go in. The sixth sense joins you together. The inner and the outer disappear in that bridging, and one for the first time comes to know existence as a totality -- not as inner, not as outer, not as objective, not as subjective, not as I and thou. I and thou both disappear. There is utter unity. That unity is called samadhi, satori, ecstasy, enlightenment, buddhahood, christ-consciousness, or what you will....
But the inner has to be provoked, challenged, helped, and that is possible only if you become intimate with somebody whose inner sense has started functioning, because it is contagious, it infects. That's why I am not interested in people who are not sannyasins. They are keeping aloof -- they cannot be helped much. They are protecting themselves. They have created all kinds of walls around themselves.
To become a sannyasin means you surrender all your protection, you become vulnerable. Only then can that contagious phenomenon happen. Only then can something from me penetrate you. Only then can my music be heard by your potential. And once your potential starts throbbing, is risen, you will be surprised that the whole existence becomes psychedelic. The trees are more green than they have ever been, and love is not just love but prayer too. Ordinary life starts taking on extraordinary colours, and ordinary people start looking divine. Then you see only kings and queens walking around, gods and goddesses.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #13

13 July 1978 pm in Chuang Tzu Auditorium

Prem means love, diwani means madness -- love madness. And that's the only method to god. If one can be mad in love, then all becomes possible, because only in love are we not tethered to the earth. Suddenly the law of gravitation is replaced by the law of grace. We are not being pulled downwards, we are uplifted; hence the

euphoria that love brings. Only in love does one disappear, and that's an absolute necessity for god to be.
When love is there, one is not; the lover and the love can't both exist together. If the lover is there, love is not, so whenever the lover comes in, love disappears. When the love is there, there is no lover -- it is just a state. It has no centre in it, it is a centreless space. It has no ego, no self in it. It is utter selflessness.
And love is mad, because it goes against all calculations. It goes against rules and regulations. It goes against all rituals, formalities. It brings you back to your primeval state. It releases the wild energy in you. It breaks all the walls of civilisation that you have created around yourself or which the society has created around you. It is an explosion into wildness, into nature, but it goes so much against the reason, because reason iS a systematiser, a regulator, a controller. Reason does not believe in freedom; it believes in order.
Freedom is chaos. Of course the chaos has its own order but that is a totally different kind of order; it cannot be contained in the same word. Freedom has its own discipline but that is not a structure. It is a spontaneity; moment to moment it changes its colours, moment to moment it changes its song. It is not pre-fabricated. And it is not responsible for anybody else except itself. It is responsive, but not responsible. It accepts the challenge of life, responds to it with totality, but not with already arrived at conclusions.
So love looks mad to reason, hence reason tries in every way to prohibit love, to inhibit love, to destroy it or to allow only the minimum. My observation of people is this, that they allow not more than one percent of their love, hence they are so miserable. If they can still live with the misery, it is because of that one percent love that they allow. If that too disappears, then a man is ready to commit suicide; then there is no point to life at all. That one percent goes on giving the feeling of meaning. If one percent of love can give so much significance to one's life that one resists committing suicide, what will happen if one hundred percent of one's love is released? Then one will have life abundant, life eternal.
I am all in favour of the madness that love brings and the love that madness brings.

Prem means love, kabiro means god. God is love, and vice versa: love is god. They are synonymous -- two words for one reality. God is the word of the theologian, love is the word of the poet, but the

reality is the same -- two words for the same reality. And certainly the poet's word is far better, because his understanding is deeper. The theologian's word can never have that depth, that profundity. He thinks about god -- the poet feels.

Thinking is always on the surface; feeling, always at the very core of one's being. Thinking tries to prove. The very effort to prove shows that one has not known yet. In fact the theologian is not trying to prove the existence of god for others -- others are just excuses; he is trying to prove the existence of god for himself. When he sees the conviction arising in others' eyes, he feels convinced that he must be right. But deep down there is suspicion, deep down there is doubt. He is trying to hide that doubt from himself. He creates many proofs, arguments, systems, to hide that doubt.

All the systems of theology only prove that the person has not known yet, because when you know, no proof is needed; knowledge is always self-evident. That's why the poet never gives any argument, his statements are non-argumentative. They are pure statements -- he simply declares 'God is.'

And that is the difference between the western religion and the eastern religion: the western religion is too much in the hands of the theologian, hence they have killed it. God has been killed by the argumentative minds. They may be for him, that makes no difference -- god is always killed by arguments; whether for or against it does not matter. In fact the man who argues against god may not be able to kill him, but the man who argues for him is certain to kill him!

The man who argues against god is really feeling a deep urge to trust and is afraid of trusting, hence he is arguing against. Mm? This is how life is so strange: the man who is an atheist is afraid of his trust, and the man who is a theist is afraid of his doubt. On the surface, the atheist seems to be doubting and the theist seems to be believing. Deep down just the reverse is the case.

But in the East religions have always been in tune with poetry. They have never argued. You will be surprised to know that in the East there exists no argument for god, as exists in the West -- no arguments at all but simple statements. Just as the sun has set, just as there is noise on the road or the call of the cuckoo, or this silence, this-ness -- exactly like that, they simply declare 'God is.' Love always knows without any knowledge to help it. It knows directly; its knowing is immediate.

Start by love and you will reach to god without any effort on your part. Do all that you can do to create love in your being and you will be rewarded by the experience of god.

Soham: It means 'I am that.' It is the greatest experience that is available to human consciousness: 'I am that, I am god.' It is not just a word -- it is a tremendous, ecstatic experience. The word is simply symbolic. It is the greatest equilibrium and the greatest equation. The western approach has never come to this point, or only very rarely, and whenever some western mystic declared 'I am that', he was excluded from the church, haunted, tortured, burned. The church in the West has remained primitive. With all its sophistication and theological investigations and systematisations and rationalisations, it has remained primitive, non-democratic, and it has not allowed the mystic his full say.

When Meister Eckhardt said 'God is not -- I am', the church felt offended. He was a very clever man -- he died; otherwise the church would have killed him. He died in time. There are a few people who don't know how to live and there are a few people who know how to die and when to die! He died exactly in time... just a few days more and the church council was going to decide to exclude him from the church and to torture him, because it was sacrilegious to declare 'There is no god -- I am god!' Had he been in the East we would have worshipped him as a buddha. He is one of the rarest flowerings in the whole history of humanity. Only a few people can be counted at that height, at that peak.

There comes a moment of silence, of such utter silence, that I and thou are no more separate; they are bridged, welded into one.

Martin Buber says the whole prayer consists of I and thou. This is not true. It is only the beginning, the abe of prayer, not the xyz of it. In the beginning the prayer is a dialogue between I and thou -- the ultimate thou: god, existence, whole. But this is Just the beginning. When the prayer reaches to its crescendo there is no I found. And when there is no I, how can there be a 'thou'? Both disappear. That disappearance has been coded into this small word: 'soham'.

This is the goal. This has to be achieved, this can be achieved. Without achieving it a man has not lived authentically, has not lived really, has wasted his energies, gone astray, become too entangled with the trivial, has lost his track.

Meditation is nothing but creating an atmosphere inside you where this feeling can arise: 'I am that' where this truth is heard, this still small voice is heard. That day is the day of greatest celebration when one hears that -- not repeated by the mind t just an outpouring from nowhere. It simply arises from your own inner depths and overwhelms you. It is not that your mind says 'I am that' -- your whole being, each fibre of your body, each cell of your body, your head, your heart, your guts, all are together in a kind of symphony and the experience is 'I am that.' Not inwards -- it is a pure experience. One - knows it, one feels it, one is it; it is in one.
This is one of the greatest mantras, but a mantra that has to be heard existentially, not repeated.

Deva means divine, maya means illusion -- divine illusion. The world is illusory, but it is still divine. The world is a dream but a dream in the consciousness of god. Just as we dream in the night, the whole existence is god's dream; that is the meaning of maya. We are being dreamed by god, that's why we are. He is dreaming these trees and the birds and the stars and the people.
The word is of great potential; it can have many connotations. The English word 'magic' comes from the same root, because the magician creates things out of nothing, and that's how god creates things -- out of nothing. Whenever you find any man who can create something, you will always find something of magic in that man. A painter with an ordinary canvas and colours creates something. That something is not just the sum total of the canvas and the colours.
It happened once that a very very rich man asked Picasso to make a portrait of him. Picasso said 'But it will be very costly.' The rich man said 'You need not worry.' He was one of the richest men in the world, so the price was not fixed. It took six months for Picasso to complete the portrait and when the rich man came, Picasso asked a million dollars. Even the rich man said 'This looks a little too much and I don't see that just a canvas and a few colours can cost so much.'
Picasso said 'That's okay.' He told one of his disciples who was learning painting with him -- 'Go inside, bring a bigger canvas than this, and bring many tubes of colours and give them to this man. Whatsoever price he wants to pay, he can pay.'
But the man said, 'What will I do with the canvas and the colours?'

Picasso said 'That is the point -- it is not just canvas and colours. Canvas and colours are only devices to make manifest something that cannot manifest by itself I am asking the price for that.'
All creation is out of nothing -- it comes from nowhere, from the formless, and becomes manifest. So it may be a painter or a poet or a musician, but whenever you find somebody creative you will have the feeling of magic around him. He will have a magnetic force in him that attracts.
Maya is illusion but not just illusion; it is divine illusion. It has not to be renounced. It has to be lived it has to be lived in totality, because if you live the world in totality you will sooner or later stumble upon the creator of it. He is hiding somewhere here-in the trees, in the mountains, in the rivers.
If I can go deeper into your dreams, sooner or later I Will find you, because it is your dream -- you muSt be there; without you it cannot exist. The dream may be a dream, a mere dream, but the dreamer is true. So I am all for living in the world need to renounce it. It is god's dream, true, but we can find god only through his dream. He has manifested himself in his dream, and the dream is beautiful, psychedelically beautiful; it is utterly beautiful. We have to dig deep into the dream to find the dreamer.
Psychoanalysis is on the right track -- it analyses your dreams to know about you -- and meditation is also is nothing but becoming aware of your dreaming mind. Slowly slowly, the more aware you become of the dreaming mind and the dreams that float in your consciousness and come and go, the more you become aware of the witness who remains. Dreams come and go -- the witness abides. Sometimes it is a beautiful dream and sometimes it is a nightmare, but the witness is the same. How long can you avoid the witness? Sometimes one dream passes by, another has not come, and there is a gap; in that gap you will become aware of yourself. The psychoanalyst tries to analyse the dream from the outside; the meditator tries to become aware of his dreaming mind from the inside. Of course, the meditator goes far deeper because the psychoanalyst can only interpret from the outside. But the meditator can see it from the inside and the story is very different from the inside. The greatest experience comes when suddenly the gestalt changes. Remaining focussed on the dream, focussed, focussed, one day the gestalt changes and the focussing is on oneself.
The dream is no more there -- only the dreamer is there in its purity.

That contentless consciousness is god. So you have a beautiful name -- keep it!

[A sannyasin, who works in the ashram kitchen says: I can't get angry. Someone gets angry with me, then I get miserable and I start crying. People tell me not to take it seriously, not to take it personally, but it feels very personal. I get very upset.
Osho checks her energy.]

You have to express it. The problem is that you repress it. If it is there too much, just go to the therapy room, cry and weep and really get into it and enjoy it. Rather than thinking that you are doing something wrong, just let it happen. And don't try to be a witness; right now that is not the thing you can do. The first thing, before one can become a witness, is expression. With a repressive attitude nobody can become a witness, because it is almost impossible for them to be together. You are trying to be a witness just to repress it. The first thing is to allow it expression... and enjoy it! Nothing is wrong in it....
Mm, nothing is wrong in it... nothing is wrong in it. You are not made of wood, that's all. And right now you need not be a wooden buddha! No. Be alive, and if you feel that it creates a scene there, then just go to the therapy room or go to the terrace and really have it. Within five to seven minutes it will be gone and you will come out of it very very clean, pure.

[The sannyasin says: Sometimes I go on crying all day!]

If you repress then it can happen. If you repress then it accumulates -- if you have been repressing for many days then you cry for the whole day and then -it is heavy. Once in a while it is a beautiful thing. It is tiring if you have to cry the whole day, it is exhausting. But once in a while for five to ten minutes, one can cry and enjoy it. And one will feel bathed, clean, pure -- the poison has gone out of the system. One will be more forgiving, more playful.
Just allow it. For one month allow it and then report to me, but nothing is wrong. Good!

[Osho gives a 'come close' energy darshan to a sannyasin.]

Things are good. Just a little fear is there, and fear is always a hindrance to opening up totally. But the energy is very good -- if you can drop the fear completely, the lotus will bloom. But that fear is also natural; everybody has it. It is just to be on guard so that nothing wrong happens to oneself. It is just out of the experience of millions of years that man has become very very frightened deep down, because anything can go wrong. So one keeps oneself shut, closed, unavailable, far away, distant, so that one can withdraw any moment if the need arises. One goes only so far and then one stops, waits, hesitates. This is natural but slowly slowly one learns that it is needless.

To be with a master and to be afraid is contradictory. Then you are not benefitted as much as you can be. To be with the master means to be absolutely vulnerable, to always be ready to die. Yes, exactly that, precisely that: to be ready to die. It is a process of death, but it prepares the path for the new to arrive. Death of you as you are becomes the work of that which you really are. But that is in the future. And to disappear feels frightening. The fear is so natural that one never feels it is there. It is so subtle and it has been always there, so one has become oblivious of it. People feel fear only when there is some extreme fear and very sudden.

One psychologist was experimenting: he dropped a frog into hot boiling water. The frog immediately jumped out of it. The same frog he dropped into ordinary water. The frog remained inside it. Then he started heating the water, slowly, slowly, slowly. The frog remained in it because the heating went so slow that he became adjusted to it, and when the water was boiling the frog was still in it, he wouldn't jump out of it; he died! He was capable of jumping out but the thing happened so slowly that he became accustomed to it.

So when there is some fear that grips you suddenly, you become aware of it. Somebody comes with a dagger and you become aware of it; the house is on fire and you become aware of it. But the fear I am talking about has always remained with you as a shadow, so much so that you have accepted it so you are not conscious about it, but I would like you to become conscious about it. I would like to see you after two months. Just remain conscious and relax more.

The energy is perfectly beautiful and ready to have a great jump, but the fear is hanging around it like a lodestone -- it has to be dropped. Good!

[Osho gives a sannyasin a come close energy darshan.]

Things are getting better every day -- just go on cooperating as you have been. But we have to go a long way yet. The journey has started and that is the most important thing; everything else is secondary.
The past goes only slowly slowly. It hangs around -- it is like a hangover but it has no roots in you any longer... just a hangover, just the dust that clings to every traveller. The road is lost, gone, but the dust goes on clinging. It is just as if you have drunk too much in the night. Now you are not drunk but the hangover is there and you have a little headache and the body is feeling it, is a little hazy, foggy. But the root is cut, and even if the tree still looks green, it is not alive any more. It is dying.
And things are happening -- just go on cooperating. In spite of yourself, go on cooperating!

DON'T LOOK BEFORE YOU LEAP
CHAPTER #14

14 July 1978 pm in Chuang Tzu Auditorium

Deva means god, kabiro means great -- the great god, or, god is great. Everything else is just a part -- god is the whole.
God is not a person but another name for the totality of all. To live as a part against the whole is to live in misery. To live as a part with the whole, as the whole, in the whole, is to be in bliss.
Man's misery consists in his creating a separation; he creates a distance between himself and the whole that surrounds him. It is as foolish as a fish creating a distance between itself and the ocean. Hence so much misery. The fish can be happy only in the ocean, with the ocean, as the ocean, because basically it comes out of the ocean. It is a wave in the ocean, and one day it has to disappear into the ocean again.
The ocean remains the source and the goal. The fish is a momentary wave -- so is man, so is everything that we can see, we can hear,

touch. All are waves, momentary, but beyond the waves there is an eternal ocean. That is called kabiro -- the great ocean. It has to be remembered, and not only intellectually remembered but existentially lived too.
Live always with this mindfulness, that we are not separate, that we cannot be separate, that all separation is just in our mind; in reality it is not possible. But all our misery is also in the mind; in reality it is not possible. In reality there is no misery. Reality is made of the stuff called bliss, hence in the East we have called reality satchitananda. Sat means truth, chit means consciousness, ananda means bliss -- these are the three qualities of reality. This is the eastern trinity, far more important than the Christian trinity. The Christian trinity looks very childish compared to it. Truth, consciousness, bliss -- but bliss is the ultimate peak.
The more we dissolve, the more blissful we become. When one disappears, then there is utter bliss and nothing else.

Nartan means dance, majida means goddess -- goddess of dance. God has to be contemplated on, not as a static thing but as a dynamic phenomenon... not as something still but as something dancing, because god is energy. And now, the scientists agree with it absolutely, that there is no matter; all is energy. To say that all is energy is to say in other words that all is dance. Everything is dancing. The earth is dancing around the sun, the moon is dancing around the earth, and the sun itself is dancing around some unknown sun somewhere -- scientists have not yet been able to discover that centre, but the dance continues. And it is not only that these big things are dancing: the smallest particle, the electron, is dancing, the proton is dancing. From the smallest to the greatest, all are joined in one orgasmic dance.
God has to be thought of as the ultimate dance, the dance of the whole. To think of god as movement, riverlike, dancing, makes the meditator also have a different vision of meditation. Then meditation is not just when you close your eyes and you sit silently. In fact deep down, when Buddha is sitting silently under his bodhi tree, not moving at all, there is dance deep inside him -- the dance of consciousness... invisible of course, but the dance is there. Because nothing remains at rest. 'Rest' is an unreal word; nothing corresponds to rest in reality. Now, it depends on us: we can make our life just a restlessness or a dance. Rest is not possible, rest is not in the nature of things at all,

but we can have a very chaotic restlessness -- that is misery, that is neurosis, that is madness -- or we can create something beautiful out of it. We can be creative with this energy; then restlessness is no more restless. It becomes smooth, graceful -- it starts taking the form of a dance and a song. And the paradox is: when the dancer is totally in dance, there is rest -- the impossible happens -- the centre of the cyclone. But that rest is not possible in any other way. When the dance is total only then does that rest happen.
Science has not come to know about that rest; that's why scientists say there is nothing in reality that corresponds with the word 'rest'. But there is a movement, because there is a centre to this whole dance, it cannot go on without a centre. The periphery is dancing, the circumference is dancing. And to know that centre, the only way is to become a total dance. Only then, in contrast to the dance, does one suddenly become aware of something very quiet and very still. That quietness, that stillness is god.
On the circumference god is a dance at the centre god is just absolute stillness. God is a paradox. God consists of polar opposites. Those polar opposites are complementaries; they are just like two wings of a bird.
So think more and more in terms of movement, dance, dynamism. Let that become your meditation.

Gyan means wisdom, baria means god -- god of wisdom. The most important thing to remember is that knowledge is not wisdom, cannot be wisdom; not only that, it is anti-wisdom, it is the barrier that prevents wisdom from arising. Knowledge is the false coin, the pretender. It pretends to know. It knows nothing, but it can befool people -- it is befooling millions of people -- and it is so subtle that unless one is really intelligent one never becomes aware of it. And it is so deep rooted, because from the very childhood we have been conditioned in it.
To know means to collect, an accumulation, to Collect information, to collect data. It does not change you -- you remain the same; just your collection of information becomes bigger and bigger and bigger. Wisdom transforms you. It is really information... not just information. It forms your inner being in a new way. It is transformation. It creates a new quality of seeing, knowing, being. So it is possible that a man may not be at all informed and yet be wise. Or the man may be very much informed and may be very unwise.

In fact that's what has happened in the world: man has become more educated, more literate. Universal education is available, so everybody has become knowledgeable, and wisdom is lost. Now who cares for wisdom? Knowledge is so easily available in the paperbacks -- who bothers about wisdom ? Wisdom takes time, energy, devotion, dedication. Wisdom requires much sacrifice. It is an arduous and long journey and the task is uphill. Who bothers when knowledge is so easily and cheaply available? And through knowledge you can pretend that you know. You can deceive others but you will not be able to deceive yourself.
So drop all knowledge. Drop the whole thing, the whole endeavour, as futile, and start new ways of creating wisdom.
Meditation leads to wisdom -- learning leads to knowledge. Unlearning leads to wisdom. Knowledge needs concentration -- wisdom needs meditation. Concentration is: moving in one direction with great effort, with a goal, with a greed, with something to achieve. Meditation simply means not moving anywhere at all, but just being here and enjoying the moment; no direction, no goal, no intention, no motivation, no greed -- a state of desireless awareness... not going anywhere but just being here and enjoying the moment for its own sake; that's meditation. And meditation slowly slowly becomes wisdom. Meditation is the seed and the true god is available only through wisdom, not through knowledge.

Prem means love, rafia means goddess. Love makes one a god. Love transforms a human being into a divinity. Without love, man is not even man; with love, man is more than man. Without love, man is just part of the animal kingdom, below humanity; with love man is beyond humanity, has surpassed humanity, is a god or a goddess. Love is the bridge that man has to pass through. Love joins these two infinities -- the unconscious world of the animals and the conscious world of the buddhas. Those who don't know how to love remain unbridged with god.
And the strange thing is this, that everybody thinks he knows how to love, and it is very rarely that a person knows how to love. What people ordinarily mean when they say that they love is simply that they want others to love them. They want to get love, attention, caring, from others; they want to become the centre of their attention. That's what they mean when they say that they love, that they want to

love, but in fact they want love to be showered on them. They are beggars, and beggars can't love; only emperors can love.
Basically love is not a desire to get but a desire to give. And when one gives, much comes in return, but that is another matter; it is just by the way. It is not the motivation; it is not for that that love was given.
Love, to be really love, has to be a sheer gift of joy with no strings attached to it -- conscious, unconscious -- no conditions made. Otherwise love is degraded and becomes a bargain, is degraded and becomes a commodity in the marketplace. And love is prayer: it belongs to the world of the sacred, is part of the world of the temples; it is not part of the supermarket.
This is the problem: how to learn to give? Our whole mind is nothing but greed. It wants and wants and wants more and more, from everywhere. It is very reluctant to give. Even if sometimes it gives, it gives only in order to get, and naturally it wants to get more than it has given. Hence the conflict between lovers, constant conflict, because both are bargaining, haggling. Both want to give less and get more. Now, this seems to be impossible, so all that becomes possible in the name of love is friction, conflict, anger, rage, jealousy, possessiveness; and all kinds of diseases grow in the name of love. But once you learn how to give, all those diseases disappear, and with that, all that pathology; then one is whole and healthy. And much comes... a thousandfold love is returned by existence. Existence constantly goes on giving to us whatsoever we give to it.
That is the meaning of your name: give, and give so totally that there is no idea of getting anything out of it, there is no idea of return. Give, and be thankful to the person who has accepted your love... because he has accepted it; he may have rejected. So don't wait for him to be grateful! You should be grateful that your love has been accepted, welcomed. Then life starts changing, and one becomes a god, one becomes a goddess.
The day you have learned how to give totally all that you have for no reason at all -- just for the sheer joy of giving -- that moment, the benediction... call it enlightenment, nirvana, god-realisation, or whatever.

Anand means bliss, sikha means a peak, a mountain-peak. Bliss is a peak. It is the highest peak of consciousness; there is nothing higher than that. All else -- beauty, good, truth, consciousness -- are smaller

peaks compared to the peak of bliss. Bliss is the Everest of the mountains, of the Himalayas, of consciousness. And the real challenge is to conquer it. The outer Everest has been conquered but the inner Everest everybody has to conquer; nobody else can do it for you. Many have conquered it but it remains personal; it never becomes a public property.

If Albert Einstein discovers something it becomes public property. Then each and everybody following him has not to discover it again and again -- that will be stupid; once the theory of relativity is known, it is known. Einstein may have worked for twenty years on it but anybody of normal intelligence can understand it within hours.

But what Buddha attained or what Christ attained remains personal. There is no way to make it collective. One has to attain it on one's own, and it has to be again and again discovered. Buddhas and Krishnas become witnesses to it. They prove that it is, their being proves that it is; their very existence becomes a loud witness to it, but that's all.

You have to go and trek in the mountains, with all the dangers and the insecurity, and you have to be alone in the search. You cannot go as a crowd, you cannot make it a group experiment. Each one has to go alone and each one has to find a way, because the way does not exist ready-made. By your very search you create it. It is a footpath, not like a super-highway. And each time it disappears; the moment one has reached, the footpath disappears. It is like the birds flying in the sky: they don't leave any footprints. But the challenge is worth accepting, because only in accepting the challenge of this unknown, arduous, dangerous journey does one become a man.

In accepting the very challenge, one becomes a human being. Before that one remains below human Before that one is not born. Before that one only looks like a human being. With this challenge and the acceptance of the challenge something integrates inside; one starts having a centre. And the more one goes into the wild mountains, the more and more centred one becomes. The more one is left alone, the more the soul is born.

George Gurdjieff used to say that everybody is not born with a soul. He is right and he is wrong, both. Wrong because everybody is born with a soul, and right because that soul remains only a potential; it is not actual. Unless you take the challenge, it remains only a seed. A seed is not a tree. It may become a tree, it may not become. The seed has to accept the challenge to fall into the soil, to disappear and

die in the soil, to hope, to wait, to trust that out of its death something will be born.
This challenge slowly slowly kills your ego. And when the ego is gone, a new entity arrives -- the soul, the self.

[A sannyasin had written to Osho about feeling guilty about recurrent sickness, and wondering if, in her involvement with a love relationship, she was diverting energy formerly invested in Osho. Osho checks her energy.]

Nothing is wrong with your energy, mm? just your mind goes on playing tricks with you. And the mind can go on playing tricks unless you learn how not to associate with it, how not to get identified with it. It is not a real problem that you are facing, not at all.
A real problem is a problem of the energy. Then it is a hard task, mm? because the energy has to be changed, rechannellised, diverted, refined. And the energy makes its own musculature, so the whole body musculature has to be changed. And the energy makes its grooves; those grooves have to be changed. If a problem is in the energy then it is long work, but your energy is absolutely right.
The problem is bogus -- it is just in the mind. It is as if a man has no cancer but has got the idea, the suspicion, and now the mind is afraid of a cancer which is not there. The mind can create it. If it remains long in it, it can force the body to follow it, but it has not yet in any way been affecting your energy. Your energy is totally flowing and good.
You have to learn not to associate with the mind, because the mind is always old, it knows only the old tricks and it moves on in those same tricks. It is like a gramophone record: you put the mechanism on and it moves.
You will be surprised that now they have discovered how to play the tapes in the brain. Just by touching a particular part of the brain with an electrode, you start having a particular vision, a dream opens up, certain thoughts start moving. If the electrode is removed, immediately all stops. Put the electrode on the same spot again and the same thing is repeated, exactly the same -- the same dream, the same thoughts. So the mind is a kind of tape -- it goes on playing its old tapes -- and you have to learn not to be identified with it.
All that is needed is a kind of witnessing. Become more of a watcher: see the mind talking -- remember that this is a tape, that this is just an

old gramophone record. You have moved from it long ago, it has no relevance to you, it has lost all context in your being but it is there. And unless you stop identifying with it, you will go on giving nourishment to it. Stop identifying and the nourishment is stopped. Sooner or later it will fade and fade and fade, will recede and will become disconnected from you.
So it is not a question of solving this problem or that; your only problem is how to get disidentified with the mind. Your energy has become part of my buddhafield -- you need not be worried about it. Your love is so much for me that there is no problem in the energy. Just remember: whenever the mind starts playing a trick upon you, shake yourself -- give a good jerk or jump or jog, shout -- and tell it 'I know you. Enough is enough!'

[Osho gives a sannyasin a 'come close' energy darshan.]

Everything is perfectly good. Mm? going crazy slowly slowly, that will do it. Your mind is disappearing, that's good.
My whole work consists in that, in taking away the mind. And once the mind is gone all is beautiful, all is immensely beautiful. We are living in such a splendour, in such an utterly wondrous world, but because of the mind the contact cannot happen. The mind goes on keeping us away; it is a buffer. In the name of protection it does not allow contact with reality. It does not allow you to laugh, because if you really go into laughter a moment comes when laughter is mad. Mad means it is existential -- there is no reason to laugh. Laughter is happening of its own accord; it is autonomous. If you allow crying and weeping, a moment comes when it happens of its own accord -- you are no more there. And that is the fear of the mind, that the control may be lost.
My whole approach consists in this: how to help you to become capable of being in uncontrol. And once you know that you can be in uncontrol and yet there is no danger, then infinite possibilities open up. Then there are doors upon doors and one can go into one mystery, into another, into another... there is no end. I am happy.

[A sannyasins says: If you would give me a push over the edge, I'm ready.... All the dreams have been realised.]

That s good! Just wait a little -- the push will come. Whenever it is needed, it will come immediately; you are coming closer to it.
Dreams can be realised, all dreams can be realised The ultimate of the dream, of being blissful, is so close by that it is very strange how people go on missing it. It is just within reach, and everybody's reach. You have just to grope for it a little bit and it is there.
But people don't grope, or if they do, they grope in wrong directions, so life remains unfulfilled. And to live a life which is unfulfilled is agony, is hell; that is what hell is. It is not a geographical place somewhere; it is a state of an unfulfilled psychology. When there is fulfillment, there is paradise.
So you are at the gate and the gate will open any moment -- just watch!

[An indian sannyasin has been invited to be a part of the ashram, but says, in Hindi, that her parents will not let her come.]

First tell me your desire. I am not going to be guided by your desire, but I just want to know what you want....
The situation is such that if I tell you to go with your parents, you will not be happy. Not that they are not loving -- they are very loving -- but their love won't permit you any freedom. Their love is an old orthodox kind of love and they don't know any other kind, so there is no complaint about them; they know only that. They want to care about you, they are concerned about your life, they want you to be happy. But that has always been the old mind; and particularly about girls, parents are very much concerned. In the East their responsibility ends once you get married.
While you remain unmarried, they remain very concerned: once you are married then that chapter is closed for them. Then it is for you to be in hell or in heaven or whatsoever. And an arranged marriage never brings joy, mm? It brings security -- it is convenient and comfortable -- but it never brings joy. A love marriage brings joy but it never brings security; it is always insecure. So parents always decide in favour of an arranged marriage because they think of your future, security, your children, everything -- except your joy, that is never a consideration. They think security is joy, comfort is joy -- it is not! Comfort is comfort, security is security. It is not joy. It is good if it can happen with joy, but in itself it is just a futile existence. In a love marriage that you would like to choose, security is not there, comfort

is not there. Joy is there, but joy too is very momentary. And the more romantic a love is, the more danger there is of falling from the peak, and then you fall into a dark valley.
If I tell you to go, you will be miserable -- they will arrange for a marriage to get rid of the whole problem. You will be miserable, and then you will throw the responsibility on me because I told you to go. If I tell you to be here, you will be miserable.
The misery will be that they will be angry, they will be hurt and you will not be happy if they are hurt, if they are angry. You will not be happy if they start thinking of disowning you. And here, sooner or later you will fall in love, and love brings Its own problems. Then you will think that I am responsible because I told you to be here. So think of my problem too -- this is my everyday problem! If I say this, you will be in trouble and you will throw the responsibility on me; if I say the opposite, the responsibility will be on me. So now you are grown-up enough -- don't throw responsibility on me; you decide.
If you decide to be here, this is your home -- you can become part of the ashram; you are welcome. If you decide to go with your parents, that's perfectly good, mm? They are my sannyasins, they will take care of you and whatsoever they want to do, they will do. But don't leave it to me, otherwise you will never be able to forgive me. The best way is: you decide yourself And it will be difficult, I know, because a few things will be good here and a few things will be good there -- it is going to be a difficult situation but this is the beginning of life, mm? Now you are becoming mature; this is how life begins. When problems begin and confusion and decision becomes difficult, then too one has to decide. But I am not going to decide for you. That will be very easy but you will remain immature, because then you will depend on my decision. And it is very difficult in life to be happy. So whatsoever decision I give you, you will be unhappy and you will throw responsibility on me. Because happiness has nothing to do with outer things -- it is an art, and very few people are artful, artful enough to be happy. You are a dancer so you know -- happiness is not like a thing but like dance; you have to learn it. It is a very subtle art.
So my suggestion is: you decide. Risk -- whatsoever decision you take, risk will be there -- but from this moment become mature, independent and decide. And remember always: if you go into hell with your own decision you will be happy, even there, because it is your decision; you have chosen it out of your freedom. And even if

you are forced into heaven, you will not be happy there because you have been forced into it and heaven will look like a prison.
Freedom is the ultimate value, and slowly slowly all of my sannyasins have to learn to live in freedom. So let this be the beginning. One thing is clear: if you go there you are going with loving people; there is no problem. If you want to stay here, the doors of the ashram are open for you; any moment you can enter in and be part.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #15

15 July 1978 pm in Chuang Tzu Auditorium

Deva means god or godliness; saguna means with qualities, with form. God can be conceived of in two ways: with qualities or without qualities, with form or without form. The centre of existence is formless but the circumference is full of form. The world is the form of god and god is the formlessness of the world. Form and formlessness are both together; this is the basic polarity. They are not against each other -- they complement each other, they support each other; without form there cannot be any formlessness and vice versa.
In your name the message is to search for god in the forms, the world -- in the trees, in the birds, in people, in rocks. Search for him in the form, worship him as form, and as the worship deepens, the form disappears and the formlessness surfaces. But one has to work through the form. The formless god becomes an abstract concept, intellectual. It has no blood, no bones, no body. It is like a ghost.
It is impossible to have a contact with the formless. How to conceive of it? Where to look for it? How to pray to it? How to have a dialogue with it? How to say 'thou' to it? Unless the heart says 'thou', worship never starts. And unless there is a possibility of a dialogue, heart-to-heart, man cannot grow in prayer. Although, a moment does come when I and thou both disappear into each other. Then what is left is formlessness; that is the ultimate. But one has to begin from the immediate.

Saguna means the immediate god that surrounds you... in millions of forms. All are his forms. He is a dog in a dog, he is a saint in a saint, he is a sinner in a sinner and he is a rock in a rock. All forms are his. This is the immediate, and it is possible to have a contact with the immediate. We can have a dialogue, we can hold hands with the immediate, we can dance with it, we can sing with it, we can commune with it. Begin with the form and end in formlessness.

Deva means divine, rahimo means compassion -- divine compassion. Compassion is the highest flowering of love. Love remains a little tethered to the earth, it remains rooted in the body, always has something of lust in it; it is mixed with the mud. Compassion is absolutely free of the earth. It is a fully grown lotus -- it has gone beyond the mud. Now there is no lust in it; it is pure love. There is no desire in it, there is no need in it. It is just an overflowing of one's bliss. It is absolute sharing for no other reason but just for the sake of the sharing itself. The sharing is a joy unto itself; it is not a means to anything else.
When love comes to such a height, to such plenitude, it becomes compassion. The word 'compassion' is also beautiful: it is passion but transformed. Passion has come to its ultimate flowering, that's compassion. And that has to be kept as a goal. If once love can become compassion, then one has arrived at the source of it all. Then there is no more search, one is at home in existence. That is bliss... and that is benediction.

Prem means love, samya means god -- love god or god of love. Create the quality of love in all that you do. Even if it is just day-to-day ordinary work, do it with great love, with care, with a kind of caressing. Don't take things for granted -- that's where man goes on missing the mystery of life.
The moment you think that you know, you start missing. Love never comes to know. It is always in the exploration; it is always on the verge of knowing but never knowing. It is always excited, waiting, utterly ready to receive it, but it is a process, a non-ending process. Knowledge ends, becomes conclusions. Love never ends and never becomes a conclusion; it remains flowing, hence it is never exhausted. One cannot come to a full stop because there is none. Once you enter into the mystery of love, you have entered forever. There is a beginning but there Is no end to it. And love has not to

become a focussed phenomenon. It has not to become one thing amongst so many other things; it has to become your undercurrent. If you are eating, eat with love, because what you are eating is god. If you are walking, walk with love, because you are walking on the earth -- it is holy ground; you are walking on god. Even taking a bath, take it with great respect and love for your body, because it is not your body, it is god's body; it is his temple.
Then small things of life which had no meaning before start having immense significance. And the moment small things have significance they are no more small. You have transformed them into great things. It is up to you to live a small life or a great life. If you live without love you will live a life which is very small, petty. If you live with love, through love, you will live a great life, because love makes everything great. Love is the philosopher's stone -- whatsoever it touches it transforms into gold.

The meaning is exactly the same: prem means love, shahida means goddess -- goddess of love. My approach and my message in short is love. Love heals, love brings a person together. Love soothes, calms. Love gives poetry to one's life. Then life is no more prose. You can sing it, you can dance it. And unless life becomes an ecstasy, one has lived in vain. To live ecstatically is to live religiously, but ecstasy is possible only through love -- it is an outpouring of love. So become more and more love.
I am not saying 'become loving'; I am saying 'become love itself', because a loving person can be unloving in some moments, in fact he will have to be. A loving person will have unloving moments too. Just like day and night, the loving person will have moments when he will hate; love and hate go together. But when a person becomes love, then he knows nothing of hate. He has gone beyond the duality -- he lives in the glory of transcendence. Then he does not know anything except love, and slowly slowly he even starts forgetting about love. He becomes love so much that he knows nothing of it; he becomes oblivious of it. Then love follows just like a shadow.
That is the ultimate in love. Keep your being arrowed towards that ultimate.

[Osho gives a sannyasin a come close energy darshan]

The energy is perfectly good. Just one problem is there, that you don't listen to your own voice; and that has to be done. Don't be distracted by anything else -- follow your own feeling. If you are feeling happy, be happy; don't think of anything else. If you are feeling sad, be sad; don't consider others, their expectations. Your energy is flowing perfectly well, but you consider others too much, so sometimes you repress, sometimes you become pseudo, inauthentic. You look into others' eyes and then you try to fulfill their idea of you. Now this is the problem.

Nobody is here to fulfill somebody else's expectations. And the person who tries to fulfill somebody else's expectations will always be in misery because he will not be true to his own self. He will not be respectful to his own self, and to show disrespect to one's self is to show disrespect to god. And the punishment is misery. Respect yourself! That does not mean that you become hard on others -- that simply means that you become soft on yourself. Be tender towards yourself.

You immensely need to grow a kind of tenderness towards yourself. You are very tender towards others but very hard towards yourself. That's what has been taught to everybody, to be hard on yourself and be soft to others; that is utter nonsense. If you are not soft to yourself your softness towards others is just a show, a pretension, hypocrisy. And it is not going to make the other happy either, because he will see through the game; and particularly those who are close to you, who are in love with you, will always be able to see through the game. So you become false and they are not satisfied with your falsity, because falsity can never satisfy anybody. To be really tender and caring towards others, one needs first to be basically tender and caring towards oneself That's where you are a little hard. Relax!

And your energy is going so well that now I can speak through your energy to you, so whenever you hear something from the inside, remember: I am telling it to you! And that is your commitment.

Be polite to others if sometimes you have to go against their expectations; apologise, but don't pretend. This is one of the problems that always comes in relationship: you have to consider the other, continuously, and he has to consider you, and both become false, inauthentic. How can love grow when both are inauthentic, insincere? Love grows in authenticity -- it is a fragrance of authenticity. One needs to be absolutely genuine, only then does love

grow. So in the world there are so many lovers and no love at all, because the basic requirement is never fulfilled.
So from this moment, this is your work on yourself: be utterly genuine. And even... it may create a few troubles in the beginning, but only in the beginning. Soon people start understanding -- they can see your truth.... And if you respect yourself, others start respecting you and start respecting the space in which you are. But if even you are not respectful to it, who is going to. be respectful to it?
The old saying in the Talmud is: 'If I am not for me then who is going to be for me?' Then nobody is for you and you are left in a kind of limbo. Be for yourself and only out of that can you be for others too, because then you will have something to share, to give. The energy is perfectly good -- there is nothing wrong in the energy; just your mind goes on interfering with it. Stop interfering!

[A sannyasin says: I can't open up... I feel so frozen. I want to open yet something holds me back.... Perhaps dancing is about the only time that I can really let go.]

Dance will be good, mm? continue Nataraj. You can join the Sufi dancing also and in the night, the music group. And any time you feel that you are getting frozen, start dancing. For five minutes, deep breathing', and then dance. Then go on dancing and when you feel that everything is flowing perfectly well, simply say loudly 'Stop!' and freeze. For two minutes just freeze like a stone. This is going to help you immensely.
This was one of the basic techniques of George Gurdjieff to help people to come out of their frozenness. First he would teach them movement and then in the middle of it he would shout 'Stop!' It was called the 'stop exercise', and they had to stop in ridiculous, absurd postures. As they were, they had to stop. With thirty persons dancing there are all kinds of postures. And they were not to deceive; that was the whole point of it.
You can deceive -- you can find a better posture. So you can tell somebody else to tell you 'Stop' or you can fix the alarm so you cannot deceive. Otherwise you will find a good posture and stand in it and say 'Stop'; that will not help. An alarm will do or any child -- just tell a child and he will enjoy. Tell him to find the most difficult posture and then shout 'Stop!' He will enjoy it! But don't deceive even if you have to fall.

The first thing to get out of this state is to make your frozenness conscious, deliberate. The grip is always unconscious. One it becomes conscious you are out of the grip. So you can enjoy it. Just walking on the road, freeze; doing something, freeze. Just for two minutes remain like a statue, then relax again and start your work. You have to make it very very conscious; it has to be brought to a state where it is no more automatic, where it is no more robotlike but you are the master of it. Then immediately you will be out of it. So for one month do the stop exercise and then report: Good! It will go.

[Osho gives a come close darshan to someone with relationship ups and downs.]

Very good! Things are really good. Just become a little less serious -- be a little more playful. All that is great always happens in playfulness. All creativity is a by-product of playfulness. Seriousness is barren. Nothing is ever born out of seriousness... except destruction. The serious person is destructive to others and destructive to himself. Seriousness is a kind of disease -- one has to get rid of it. Become more playful. Take things non-seriously. Nothing is so important to be worried about.

When you are non-serious, windows start opening. into existence. When you are non-serious, you are non-tense too. When you are non-serious, you are non-possessive. There is no expectation out of life. Then there is no question of being successful.

The serious person always tries to succeed, to prove, to be in control, to possess, to be this, to be that. The serious person is bound to become somehow political. His relationship with existence is that of politics. The religious person is simply playing around, making castles out of sand for no purpose at all? just for the sheer joy of it... collecting shells and red stones on the sea beach for no motive; by the evening he will leave all of them there and go home. But in those non-serious moments, those holy moments, the beyond opens its doors.

Your energy is good but your seriousness is too much so it does not allow any opening. Your seriousness goes on being your enemy. You have to kill this enemy, you have to uproot this enemy. So from this moment for three months be as playful as possible and after three months, report to me. Good.

[Osho gives a come close energy darshan to a couple.]

Mm, your energies are moving very well and in symmetry and together, in a good harmony. This harmony is really the meaning of being a couple. To be a couple means to be in a harmony energy-wise. There is a synchronicity between your energies. It can grow very much if you don't disturb it. If you don't start small distractions, it can become a really great meditative explosion. Your love can become prayer. It depends on you.
Feel about your relationship that it is sacred... not just physical but spiritual. Think of it not only in terms of sex but in terms of love and of prayer. Even while making love feel you are going into meditation; use that momentum to go into meditation Help each other, and avoid as much as possible unnecessary conflicts. They always crop up and they destroy beautiful gardens. They are like weeds, and if weeds are too many then roses cannot grow.
So just be alert. But the energy is really good and much is possible, much is possible in your togetherness.

[A sannyasin says he wants to return to the West, yet his heart is here, and he is split between the two.]

No, no, you go. It comes to every sannyasin -- once or twice every sannyasin has to go away from me; that is part of growth. Something happens when you are here, close to me, and something happens only when you are far away from me. And both al needed to happen. Finally you are to be here; finally all this going has to disappear. Once the new commune is ready people won't even leave the walls, they will not go outside the fence of the commune; there will be no need. So before that, finish these comings and goings; that's good.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #16

16 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, atosha means discontent. One who has divine discontent is the most fortunate, because only those who are afire with a desire to know god will be able to know him. And the fire has to be a total fire; one has to burn at the optimum. Just a little holding back and one misses. The ego has to be completely dissolved into the desire for god. One has to die, and that's the only way to life abundant.
People are in discontent, but their discontent is about things -- prestige, power, money, et cetera. The same discontent has to be turned and focussed on god. Once all the discontent of life is focussed on god, it creates tremendous energy... energy that can transform you just by its sheer presence. You can ride on the wave of it.
People are discontented about the wrong things and contented with the wrong things too. People are topsy-turvy, upside-down.
Discontent ordinarily is extrovert, but people are very contented with their own beings as they are -- no desire, no urge to be transformed, not even a small flicker to be something else, to reach to the peaks of being, to have new plenitudes of consciousness.
People go on exploring the mountains, the Himalayas and the moon, but they never turn in. There they think all is as it should be, or they have not even meditated upon it at all -- that man as he exists is only a potential, just a seed of great possibilities, that man as he is, is not yet actual, not yet real.
The realisation has to happen. And only those who become actual, real, live life in its totality and become aware of the mysteries of existence. Their joy is infinite and their ecstasy unending.
This is the meaning of your name. Let your sannyas become a great divine discontent. God has to be found, and all has to be staked in the risk. My sannyasin has to be a gambler.

And the meaning of satyarthi is of immense significance -- it means a seeker of truth. There are very few people in the world who are really in search of truth. Even those who say they are in search of truth are not in search of truth. They are in search of consolation, they are in search of a beautiful lie, they are in search of a fiction, an illusion. They have already decided what truth is and then they start searching! That is taking the very first step in a wrong direction.
The real seeker of truth moves without any conclusion. He knows not, he starts from absolute ignorance. He has no idea of what truth is. He

can't have any idea, because he knows not ! His whole search consists in being open to it, whatsoever it is. He is not in search of a particular truth that the tradition has given to him. He is not in search of a certain idea of truth. He is simply in search of what this existence is, what this now is, what this here is, with no idea, with no prejudice, with no concept, with no a priori conclusion. He opens himself to reality -- naked, utterly naked, indefensible, vulnerable.

The man who has already decided will find whatsoever he has decided, because he will project it, he will invent it, he will create it around himself. But that will be just a mind creation, it will be a dream dreamed so deeply that it looks as if it is real. And the more this so-called truth becomes real, the more he will become real; the more the dream becomes real, the more the dreamer becomes unreal. Both can't be real together; this is something to be understood. Either the dreamer is real, then the dream disappears; or the dream is real, then the dreamer becomes completely unconscious.

So those who have decided according to the Gita, according to the Koran, according to the Dhammapada -- those who have already decided according to some book or some teaching or some tradition, will create it, they will find it. But it will not be truth -- it will be their truth but not the truth, and the truth is nobody's. To know it one has to drop all accumulated mind.

This is the greatest adventure in life; no other adventure can be compared to this. Its ecstasy is great, but courage is needed to be utterly naked with reality, with no mind, to be with reality without the barrier of the mind. That is the meaning of satyarthi: existentially one has to enquire into the reality that is, that which is, that surrounds us, within and without.

There is no need to go to second-hand sources. Truth is available first-hand. Truth is constantly available, immediately available; there is no need to bring in Buddha or Mahavir or Krishna. And the beauty is: when you know it without bringing anybody in, they are fulfilled in you. And if you bring them in, you will be simply creating it; it will be your own script. And existence is so cooperative that if you want to create a dream it cooperates; it is so generous, its generosity is infinite. So even if you are dreaming it helps you to dream.

So there are millions of people who think they are searching for truth. They are not searching for truth; they are searching for their idea of truth. And how can truth be your idea or my idea or anybody else's

idea? Truth is simply truth. In fact it cannot be an idea at all, it is an experience.
Let this sannyas become a great enquiry into truth. And the deeper you go into it, the more aware you become of all the blessings that are constantly being showered on you. The more you go into it, the more sensitive you become -- to colour, to taste, to sound, to beauty. Life starts becoming richer and richer and richer. The really religious person is the richest, because his perception is infinite, his clarity is infinite, his depth is infinite, his love is infinite and his sense of mystery is infinite. And these are all the aspects of truth.
Good! Start meditating. Have you tried the meditation here? Choose one, any one.

[A sannyasin, who is a film star, says: I've been talking too much. And I find it very difficult to relate. I talk to the extent of attacking somebody, you know, making him listen... And I just feel that I should keep shut, but I keep wanting to talk.
Osho checks his energy.]

My feeling is totally different. You should continue to talk. There is no need to stop it. It is part of growth. It has two purposes to fulfill. One: it is a kind of catharsis. The silence will come on its own; you should not try to keep yourself shut. If you try to keep yourself shut, it will not be silence; it will be a forced stillness and it will not make you natural, spontaneous. You will start boiling within. That is far more dangerous. It is better to let the steam go out. So one thing: it is going to help a certain catharsis.
It is not accidental. Before one can fall into a deep silence, it always happens: one starts talking too much. The mind starts unwinding itself, that's all. The mind is a mechanism; it has to unwind. It is a tape; it has to be erased, and the only way is to express. Once you have expressed a thing really and totally, it is erased, you are finished with it. That happens to all kinds of creative people. A painter starts feeling such an obsession to paint that he cannot help it. He has to paint. Once he has painted it, he is relieved; a great burden has disappeared.
A poet wants to write, a singer wants to sing. And these are beyond them -- it is not that they are doing something. Something bigger than you, greater than you, takes possession of you. One is possessed.

That's why you are feeling so worried, mm? because you may become very very aggressive while you talk. The other may want to listen or not, but -- you will force the other to listen. Naturally, you start feeling 'This is not good. Why should I do it?' But you cannot help it either. So rather than crying to control it, allow it -- one thing. It will be a good catharsis before a silence descends on you.

And the second thing: what is happening to you has to be told too. And it has to be told from the housetops! You have to become my messenger too. And it has always been so: who wants to listen to truth? People like gossips, not gospels. People are afraid of anything that is true. They are afraid they may get into it and there may be no way of going back. They have always been afraid. So don't be worried about it -- the silence will come on its own Meanwhile two things have to be fulfilled one is your catharsis; another is, I will use that catharsis. If you allow me I can speak through you; then you need not worry. You just leave it to me -- just be the vehicle, the instrument, and then you will not feel any problems.

This is happening to many people -- it is happening to all of my therapists here: slowly slowly they come to understand that they have to allow me then the work takes a new plunge. Then they are not tired, they are not worried. There is no question of them being a success or a failure. They are not concerned about whether the other is helped or not. They are just in my hands, so whatsoever I want they simply do it... and great things start happening. Forget that you are doing it; remember that I am doing it through you, and then the burden will disappear. You will not feel so worried about it, there is no question of being worried.

And on its own, as it has come, it will disappear one day. Then even if you want to say something, you will find yourself dumb. That moment will also come -- wait! -- when it becomes impossible to say a thing; even small things which are absolutely necessary, one simply does not feel like saying. When silence grips, that also comes like a possession. And one has just to be a witness to all these phenomena.

You enjoy it -- while it lasts, enjoy it -- and when silence comes, enjoy that too. And drop the idea that you have to do something -- to control or to shut yourself. No need to control. Find more and more expression, more ways to express yourself. And don't create a contradiction in your energy. If it wants to say something to somebody -- allow it, totally go with it. Be in it and don't withhold

yourself. Once a person is not withholding himself and goes totally into his words, those words become fire, those words create conviction, conversion. And it is not a question of arguing; it is only the question of passionate involvement, commitment. You can always see the difference.
When a person of commitment, involvement, speaks, his words simply go like spears into your heart, because they are not only words -- he is not just talking for talking's sake; it is his life and his death. And you being an actor, your art has to be that of extroversion. The whole art of acting is an extrovert art -- of talking, of relating, of acting, of performing. Allow all these things.
And don't be worried about what others say. Never be worried what others say. They have always been saying things. Who cares? You do your thing, you say your thing and don't care about it. First people laugh, ignore, argue; slowly slowly they start worshipping! One just has to go on persisting.
And something beautiful is growing. Your energy is going so well, and I am so happy with the energy that unless I see some problem in the energy, I am not going to say to you to change anything. Just continue as things are going, but go with more relaxation.
Gurdjieff used to say to his disciples 'Don't consider others.' That looks very hard, because we have been taught always to consider others, but Gurdjieff is right: if you consider others you will never grow into truth. Then you will always be polite, a hypocrite, just trying to be good to this and good to that, just trying to be good to everybody. That's what a polished person does, but a polished person remains just a polished person; inside nothing ever happens.
I am very interested in you, and something great is growing. If you can persevere, if you can wait, one day you will be surprised by the explosion. And these are good signs.
Just go and talk and say whatsoever you feel like. I have said so many things to you, that if you just help people to understand them -- whether they understand them or not is not the point -- in trying to make them understand, you will understand! And the best way to learn a thing is to teach it.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #17

17 July 1978 pm in Chuang Tzu Auditorium

Deva means god, nirguno means unconditional, formless, attributeless, qualityless. God can be conceived of either in the form or in the formless, either as the world, the manifested, or as the seed, the unmanifested. The form arises out of no-form and falls back into the formless again. Everything comes out of nothing and goes back to nothing, so nothing is not against existence; it is the very source of it.
This is one of the greatest contributions of eastern insight into life, that even zero is not just zero; it is potential, potent, pregnant, with all. All come out of it and finally goes back to rest into it. Nirguno means that state of ultimate rest when waves disappear into the ocean, when the trees disappear back into the seeds, when man disappears back into god....
The source is our goal -- we have to come back home, and nirguno is the name of that home.

Jaya means victory, deepa means a lamp a lamp of victory, a light of victory. The real victory consists of conquering oneself. To conquer others is not real victory. To conquer others is easy and to conquer others is to become more and more ugly in your inner world, because it comes through violence; it is destructive.
To conquer oneself is creative. It makes one more and more beautiful because it comes through love, through compassion, through meditation.
The effort to conquer others is just an effort to hide the fact from one's own eyes that one has not yet conquered oneself. It is creating a facade around yourself. It is an effort to cover up one's inferiority.
And these are the only two ways to live life. One is the way of the politician who tries to conquer others. That arises out of inferiority, all politics arises out of inferiority complex. That is not the way of the really superior man.
The real, superior man conquers himself; that is the way of religion.
To know others is not of much worth, because death will take all that know-ledge away. There is only one thing death cannot take away

from you -- that is self-knowledge. And by conquering oneself that light arises in oneself in which one knows who one is.

Anand means bliss, jamia means god. Bliss is the very core of god's existence. It is not a quality among many qualities -- it is his very heart, the spirit. So a man who is really in search of god should be in search of bliss. One can forget about god and if one goes on searching for bliss, one day one is bound to arrive at god. In fact the search for god leads people astray because then they become more and more involved in theologies -- Christian, Hindu, Mohammedan -- and there are a thousand and one ideas about god. It is a great confusion, and rather than arriving anywhere people become more and more confused. Or if they stick to one idea, to one particular ideology, then they start creating a hallucinatory world of their own. We don't know god so we cannot start by belief. All belief is false. The question is then very relevant: from where to start, the journey has to be started somewhere. My suggestion is: start as a search for bliss -- which is natural, which has nothing to do with theology. Religions have come and gone, many religions prevailed and are found no more, and all these religions which are in existence today one day will be gone and forgotten forever. But one thing continues -- the search for bliss, and not only in man: in animals, in birds, in trees. This is the only search that joins us with the whole of existence. This permeates the whole. Everybody in every way is trying to find out what bliss is, how to be more blissful.
To me, bliss is another name for god. Once you drop the idea of god and searching starts for bliss, you are on the right track -- you cannot be misguided. Because bliss is neither Christian nor Hindu; bliss is neither eastern nor western, neither black nor white. Bliss is simply bliss -- it knows no definitions. It is an simply bliss -- it knows no definitions. It is an ineffable experience.

Prem means love, bodhi means awareness, satva means in essence -- in essence, love and awareness. And this is the highest synthesis that is possible for human consciousness, the ultimate peak. There is nothing beyond it. There cannot be anything beyond it.
It is very easy to be loving -- it is very difficult to be loving and aware. Vice versa is also true: it is easy to be aware but it is very difficult to be aware and still be loving. Loving needs as a requirement a kind of drunkenness. And love is extroversion -- you relate with the other;

love is focussing on the other. Thou becomes more important than I. In love the arrow starts moving towards the other; in awareness the arrow starts moving inwards. The thou disappears and only I remains; it is introversion. Love is relating, communicating, communion; awareness is solitude, aloneness, meditation.

Because of this dichotomy a great problem has arisen down the ages: people who have been loving never become aware. They were good people, beautiful people, but something was missing: they were not luminous, their inner soul remained dark.

And there have been people who were aware but then they escaped from the world. They moved into the monasteries, they became monks and nuns, just to avoid love, relationship, people. They become very aware, very luminous, but there is nothing to illuminate. Light is there but it falls on nothing.

The man of love has somebody to illuminate but has no light, and the man of awareness has light but nobody to illuminate. And this is the problem that has to be solved, that has to be tackled: a person should be in the world and yet be not of it. A person should be capable of love and yet be aware. A person should not choose between god and the world; there should be no choice. A person should live choicelessly, without choosing. This is the greatest task and the greatest challenge, but it is possible. The future religion is going to be based on this phenomenon and on nothing else.

The past religions have become out-of-date. Either they were religions of love, devotion, drunkenness, or they were religions of awareness, meditation, but both had chosen sides. And the moment you choose, you become lopsided. The moment you choose, you are impoverished, because whatsoever has been left unchosen will never become part of your being. You will never be as real and as whole and as rich as you could have been.

My whole teaching is: you can eat the cake and have it too. And this is the meaning of your name: you can eat the cake and have it too. [These words] will become a challenge: be more loving and yet be alert, serve people but be very alert. Communicate with people, relate with people, but never lose track of your own being. The arrow has to be double-headed, pointing to the I and the thou simultaneously.

The challenge is great, but once it is fulfilled life really knows what blessings have been made available for us. In other words, I say that a man, according to me, a total man -- and a total man is a holy man because he is a whole man -- has to be both Zorba the Greek and

Gautam the Buddha. And this is in essence the message for the future: we have to create a new kind of world, a new kind of religion, a new kind of milieu, a new kind of atmosphere, a climate, in which Zorba the Greek becomes Gautam the Buddha.

Veet means beyond, Vitarka means logic, argumentation. Truth is beyond logic, god is beyond argumentatiom... so is love, so is beauty, so is all that is in any way significant -- music, poetry, dance. Remember: that which comes under logic is bound to be ordinary, mundane, of the marketplace. Logic can have a grip only on the superficial. The essential eludes it, it cannot touch the real. It can only go on playing with the imaginary, the man-made. The god-made remains untouched by it, unavailable to it.
So those who want to love, those who want to be blissful and those who want to have a life of celebration, have to drop logic and argumentation, in toto. They have to live without heads. They have to function from the heart. They have to help their heart to spread all over their being.

Prem means love, hasid is a Hebrew word it means pious, pure, innocent. And love is love only when it is innocent. The moment it starts calculating, it is no more love. The moment it becomes contaminated by knowledge it is something else. Love is love only when it is pure. And by purity I mean when it has no motivation in it. Motivation brings impurity. If you love somebody for something then it is impure. If you love for love's sake then it has purity, and tremendous energy is released out of that purity. In that explosion of purity, innocence, one comes to feel that god exists. There is no other way to know god. God is known only when the lightning of love is there, the sudden lightning of love. And the heart is so pure and pious and so innocent that it knows neither past nor future; it knows nothing. It functions out of that state of ignorance.
Blessed are the ignorant, for theirs is the kingdom of god. The knowledgeable person goes on missing. Become a hasid -- pure, simple, innocent, non-calculating.

This will be your new name: Ma Prem Sakina.
Prem means love, sakina is a Hebrew word, it means the in-dwelling spirit. The full name will mean the in-dwelling spirit of love. Love is our very soul. The body lives through breathing; the soul lives through

love. Just as the body will die immediately if breathing stops, the soul dies if love stops. And millions of people in the world are soul-less, because love has not happened. They live like bodies, machines. They are zombies, robots, functioning perfectly well, efficient, doing everything as is needed. They do all kinds of things and then one day they die, and without having lived at all, because to live the soul is needed, and that is missing. Love creates it.
It is in the soil of love that the soul arrives. So those who really want to become soulful, godful, have to learn the art of love, and that is the greatest of arts, all other arts are trivial compared to it. One can compose good music but if there is no love in it it will remain just a superficial, technical phenomenon. One can write beautiful poetry but if there is no love in it, it is just language and grammar -- no soul in it. People can go on doing all kinds of things but it will only be an appearance; something inner Will be missing. It may be a beautiful body, a beautiful corpse, but even if a corpse is beautiful, it is a corpse. Sooner or later it just starts stinking and sooner or later we have to dispose of it.
The whole of humanity stinks. It is an ill state of affairs. Everyone seems to be in a very strange space; people are doing all kinds of things and still something goes on missing. The meaning is missed. Meaning is found only through love. So love more, allow love to happen in life in as many ways as possible. And the moment love starts happening, god has started happening.

Deva means divine, kiran means a ray of light. There is no difference between man and god, no difference in quality. The difference is only of quantity. If god is the sun, then man is just a ray of it; if god is the ocean then man is just a drop of the ocean. The difference is of quantity, not of quality. That is the message in your name. Remember it: respect yourself as one should respect god, and respect others too.
Respect the whole existence. Reverence for life is prayer. And one cannot respect others if one does not respect oneself All is divine. The whole is an organic unity and we are not separate from it. We cannot be without it and it cannot be without us. The ray cannot exist without the sun and the sun cannot exist without the rays; they are involved with each other, they are expressions of the same . energy. So man is part of god, vibrant with god. One is not to achieve god -- one is already it, one has only to remember it.

Your name is to remind you that maybe you are just a ray, but the ray contains all the suns possible. If we can understand a single ray of light we have understood the whole phenomenon of light. If we can know a single drop of ocean water, we have known all the oceans -- past, present, future, of this earth, of other earths.
So man is a miniature cosmos, a very small world, but one which contains all. The discovery is a great adventure -- to go into oneself is to go into the innermost part of reality, the interiormost part of reality.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #18

18 July 1978 pm in Chuang Tzu Auditorium

Deva means god, nimitta means instrument -- an instrument of god. The right way to live is to allow god to live through you. The wrong way to live is to live through will, aggression, violence. The right way is: to be passive, receptive, in a kind of total let-go.
Nimitta means to become a passage for god, to allow him expression through you, to let him live through you. And that is the greatest revolution that can happen in human consciousness. Because these are the only two ways to live: the worldly way is to live through force -- it is a male way of living, the way of yang -- and the other-worldly way is to live in a feminine way, the way of yin, just becoming a passage like a hollow bamboo that becomes a flute. It only becomes a flute because of its hollowness. The bamboo is not the flute, but the hollowness is the flute. The bamboo allows the singer to sing. The bamboo obstructs not, the bamboo creates no barriers.
This is the way of religion: to become a hollow bamboo. And then naturally tensions disappear anxieties wither away and life becomes moment to moment, with no past and no future.
If I am living I have to carry my past with me as a burden, as a constant reference. If I am living then I have to plan for the future, I have to project myself into the future. There is a struggle, there is a possibility of success and of failure, hence anxiety. If god is living through me, then I need not carry the burden of the past and need

not project myself into the future. Then I am utterly in his hands. This is conversion, and this is sannyas.
The whole of sannyas can be condensed into a few words of Jesus: 'Thy kingdom come, thy will be done.' And that is the meaning of nimitta -- your name is my message for you. From this moment, allow yourself to disappear. Become more and more empty and let god take possession of you. He is always ready to take possession, but we don't allow.
Jesus says 'Knock and the door shall be open to you. Ask and it shall be given, seek and ye shall find.' The situation is just the reverse: he knocks and we don't open the door. He asks and we don't listen. He seeks us and we go on eluding, escaping...

Deva means divine, spersa means touched by -- touched by the divine. It is happening every moment; we are just not aware. God goes on caressing us in millions of ways. The wind comes and touches you, these are his hands. And the fragrance Comes from the flowers; it is he! Light comes from the faraway stars; these are his love letters.
Once one starts becoming aware of it, one finds he is touching one constantly. When you are waking he is touching you; when you are asleep he is touching you. He is your breath, your food, and he is also your dreams;; because nothing else exists....

[Osho asks an initiate what his name, Masahiro, means. He replies: right generosity, right knowledge.]

I like the sound of your name... and sound is more meaningful than meaning, because all meanings are created meanings. We give those meanings to sounds. Existence knows sounds, not meanings, because existence knows no language. It is pure music.
I liked your name... not because of the meaning 'right generosity', and not because of the meaning 'right knowledge', because all knowledge is wrong and all generosity which is self-conscious is wrong
Knowledge means borrowed, learned from others; it is not your own. That which is your own is not knowledge but knowing. It is a kind of witnessing, just a contentless consciousness.
Knowledge is like the reflection in the mirror. Wisdom or knowing is just the mirror without anything reflected in it. And out of the purity of the mirror, one starts sharing one's life; that is generosity. But I would

not like to use the word 'generosity' for it, because the word gives the feeling as if you are doing something, obliging somebody. If you are obliging somebody and you are doing something like a duty, it is ugly. You are no more generous.
Real generosity is always unselfconscious. It is very simple and innocent... one simply gives out of sheer joy.

Deva means god, dasyo means a slave -- a slave of god. Man is not separate from the totality, and when I use the word 'god' I mean the totality of existence, the whole. Man has to exist in tune with it. Whenever there is tuning between man and the whole, there is joy; and whenever there is conflict, there is misery. Misery only indicates that you have fallen apart from the whole, that you are no more in accord, that you have gone on your private trip, that you are no more moving with the destiny of the whole. And whenever you move with the whole there is joy, there is bliss, there is serenity.
These are only indicators, so whenever you find yourself blissful, remember: you must be doing something right -- that is the criterion. Never listen to anybody else; nobody else can be a decisive factor in it -- you and only you, because only you will know from the inside when you feel blissful. Whatsoever you feel blissful in is your religion. Even if you have to go against the whole crowd, you have to. Never for a moment repress your own feeling of joy. And wherever it leads, follow it, trust it.
That's my approach towards life: each one has to find constantly whether he is moving in more blissful states or not. If one is moving in more and more blissful states, one is on the right track. Go into it more, have more of it. And if you are feeling miserable, then look: somewhere you have fallen off the track, gone astray. You have been distracted by something; you are no more natural, you are alienated by nature, hence misery. Look, analyse, and whatsoever you find is the cause of misery, drop it. And don't postpone for tomorrow; drop it immediately.
Life is very short, and much has to be learned; those people who go on postponing, go on missing. Today you will postpone for tomorrow and again tomorrow you will postpone; slowly slowly postponement becomes your habit. And it is always today that it comes; tomorrow never comes. So you can go on postponing ad infinitum.
Whenever you see that something is creating misery, drop it then and there -- don't for a single moment hold it. This is courage: courage to

live, courage to risk, courage to adventure. And only those who are courageous are one day rewarded by the whole, by light, love, bliss, benediction.

[The new sannyasin had written about his being homosexual, whether he ought to witness it or really go into it.]

Just listen to your own feelings, whatsoever they are, and follow them. You are not here to live somebody else's life. You can live only one life and that is yours. If you try to live somebody else's life you will be simply falsifying, pretending -- you will become pseudo. And you will not be able to live that life either, because how can you live somebody else's life? And by trying to live that you will go on missing that which you could have lived. You can be only you... and there is nobody else who can be you.
You have to fulfill this great responsibility given to you by god. He wanted you. If he had wanted anybody else, he would have created anybody else; he is wise enough. If he wanted a Jesus Christ he would have created Jesus Christ, not [you]. If he wanted a Buddha he was perfectly free to create another Buddha. He can make as many Buddhas as he wants, but he never repeats. Look: a Buddha comes only once. God is not repetitive; he is always creative, inventive, unique. Respect yourself. This is the way god wants you to be.
Always search inwards, and the criterion is: if ; you feel blissful, then that is the right thing to do. Go on following it and it will reveal to you all the secrets of life. That still small voice is the real guide. Sometimes it will take you into rebellion, sometimes it will take you against the people, sometimes it will take you against the church, against the society; then one has to go, because we are not here to fulfill anybody else's expectations. Even if you are left alone in the world, god will be with you if you listen to your inner voice. And it is always clear and loud; there is no confusion about it. The criterion is blissfulness -- that is the touchstone, and one never goes astray!
So just be yourself, authentically, truly, whatsoever you are. There is no other outward discipline to be imposed on you. The discipline has to come from your own awareness; it has to be your own, not mine. This is my meaning of sannyas: I give freedom. I am here not to make you dependent on me but to help you to become as independent as possible, to be independent of all that is outer. If I can help you to be absolutely free, if I can help you to become freedom,

then my purpose as a master is fulfilled, and your purpose as a disciple is fulfilled.

Prem means love, kavito means poet. Love is the only poetry there is. All other poetry is just a reflection of it. The poetry may be in sound, the poetry may be in stone, the poetry may be in the architecture, but basically these are all reflections of love caught in different mediums. But the soul of poetry is love, and one who lives love is the real poet. He may never write poems, he may never compose any music -- he may never do anything that people ordinarily think of as art -- but the man who lives love, loves utterly, totally, is the real poet. And this is the poetry religion consists of or should consist of.
Religion is true if it creates the poet in you. If it kills the poet and creates the so-called saint, it was not religion. It was pathology, it was a kind of neurosis garbed in religious terms. Real religion always releases poetry, in you, and love and art and creativity; it makes you more sensitive. You throb more, your heart has a new beat to it. Your life is no more a boring, stale phenomenon. It is constantly a surprise and each moment opens new mysteries.
Life is an inexhaustible treasure but only the heart of the poet can know it. I don't believe in philosophy, I don't believe in theology, but I believe in poetry.
Plato has prohibited poets in his republic; in his utopia poets won't be allowed. In my utopia, only poets will be allowed. Why is Plato so afraid of poets? Because poetry is always the beginning of rebellion. Poetry is against politics. Poetry is against the dogmas of philosophy, because it is so fluid that it cannot be contained in any doctrine. It is a dance, alive! You cannot freeze it. You cannot make a law out of it; it remains lawless. But a real world will consist more of poets than of anything else.

Man's heart remains dark without love. It is the dark night of the soul. The moment you bring in a small candle of love everything brightens up; you are no more the same person. That very small light of love brings a transformation. It is exactly like love, light: into a dark room you bring a small candle, and suddenly it is no more the same room; everything is visible. Now you can see the paintings on the wall and the furniture and the doors and the windows. Just a moment before there was nothing, only emptiness. Now so many things have suddenly popped up into existence.

The old scriptures say that the first utterance of god was 'Let there be light.' Once light is there everything is possible; without light nothing is possible. It seems perfectly logical that the world started with the declaration 'Let there be light.' Then everything popped up, millions of things started manifesting themselves.
The same happens in the human heart: without love it remains dark. Let there be light, let there be love, and you are no more the same person. In that light you become aware of who you are; and not from the outside but from the inside you become aware of who you are. For the first time you see all the paintings in your soul, all the possibilities, potentialities, your past, your future, your present. Everything is there -- just light is missing. And that light comes through love!

[The new sannyasin said she had done a Vipassana group in Bodh Gaya, but had much fear and pain, so she discontinued it.]

You discontinued? Good. Do these groups... Vipassana I will give you later on. It is always good to do Vipassana after you have passed through a few cathartic groups; otherwise many i, problems arise. A few people's sleep disappears, a few people's bodies start falling apart, a few people's bodies start feeling many pains and aches. Many things can happen because you have not first thrown . all the garbage that you are carrying inside. And Vipassana cannot throw anything out; it simply makes you calm and quiet, as you are; it makes no changes. It simply makes you calm and quiet as you are. So all the poisons that you have been carrying become calmed down but they will express themselves in your body, in your mind, and they will wait for the right moment to take revenge.
My process is to first go through cathartic experiences. Throw out, vomit all the poisons that you have been carrying through the lives. And when all is cleaned and you are purified of all the toxins, go into Vipassana; then it is of tremendous importance.

Savya means all, sachi means true, truthful.
Man lives in lies, hence there is so much misery. If we can be naked and true there is no possibility of any misery. And we can reach god only in nakedness. We have to drop all that hides us: our philosophies, religions, scriptures, prejudices, conceptualisations: We have to drop all; these are our clothes. Our souls have to be utterly

naked, and that nakedness is beauty; in that beauty is bliss. And that is the meaning of your name Savya Sachi -- nakedly true, just like a small child, with no self-consciousness.
The moment self-consciousness enters in, one becomes false. The moment you become aware of what others will think of you, you start being untrue; one starts pretending. One starts performing; one becomes an actor. The world is full of actors -- they are all acting, and out of acting you can never know god. To know truth we have to be truthful. Only the like can meet the like. So be here for these three weeks, and drop as many clothes as possible! And next time come for a longer period....
I can see great potential in you. And the time is right now.... Something has to explode! You have lived the ordinary life enough. Now you owe something extraordinary to yourself, something from the beyond.
Just come close to me! [Osho blesses her.]
Good. These tears are beautiful they are coming from the very core of your heart; this is really what prayer is.

[She says: I love you.]

That I know! Even if you say it in Brazilian, I will understand it... or even if you don't speak. Come close to me. Just raise your hands and close your eyes and if something starts happening in the body, allow it.... With this energy you can go very far away! Open your eyes and look at me. Good!
Your energy is ready to go on a faraway journey....

DON'T LOOK BEFORE YOU LEAP
CHAPTER #19

19 July 1978 pm in Chuang Tzu Auditorium

And remember that sannyas is a new birth, the beginning of something mysterious in life, something that is very elusive. There is no way to argue it, to prove it, but it is. And unless it starts having its

impact on you, your life goes on missing the meaning. Once the unknown has penetrated you, life has meaning, and only then. Meaning simply means the penetration of the unknown into the known. All is not known, and it is good; all can never be known, and it is good. Something is basically unknowable.
To be initiated into sannyas is to be initiated into the unknowable. It is a love relationship -- love with the whole, love with existence as such. And out of love everything grows: prayer, worship, celebration. Love is the source of all.
Remember it and from this moment be in search of the mysterious that is already around you, within you, without you... but of which we have become oblivious. Because it is so much there, we don't pay any attention to it. Attention is paid only when something new happens -- and god is so ancient. If something new happens, immediately your mind becomes attracted. If nothing new happens, then the mind goes to sleep. And god is the most ancient -- he has been your companion forever and forever; hence we have forgotten him. Now he has to be remembered.

Prabhu means god, anubhuda means experienced. God is not a speculation; it is an experience. God is only if experienced: otherwise there is no god. One can go on believing in god, but belief is impotent. It is absolutely uncreative; on the contrary it is very destructive. It destroys the very possibility of moving into experience. It gives you a false notion that you have already known. and you have not known yet. If the idea settles in you that you know, without knowing, the search has stopped. Now you will never go into it, now there will be no more seeking.
Belief is anti-god; even belief in god is anti-god. God is not a belief at all. It is an adventure into the beyond. It is going beyond the mind. It is going beyond the ego. It is transcending your boundaries. In that transcendence, something is experienced; you call it x, y, z, or god. What you call it makes no difference. Whatsoever you call it looks absurd, because the experience is so vast and the words we use for it are so tiny -- they cannot contain it. The word 'god' is very tiny, so is 'nirvana'; it cannot contain the truth of the experience. The experience is as vast as the sky... it is infinite.
Remember it: never be a victim of a belief. All beliefs are irreligious, anti-religious, anti-god. The real man of religion has no belief. He has great trust -- trust in the search, trust in the possibility, potentiality,

trust that there must be something beyond, but no belief of what it is. Trust is open courage. Belief is a closed cowardice. Cowards believe -- courageous people trust.

Deva means divine, anand means bliss -- divine bliss. The goal of all life is to attain a state of bliss. Even trees are searching for it, even rocks are moving towards it; it has nothing to do with the human mind. The whole existence is a search for bliss, in millions of ways, from different directions. but everybody, knowingly, unknowingly, consciously, unconsciously, is moving towards one goal. That goal simply means a state of utter rest -- desirelessness; because desire means something is needed.
Rest means one is at home, at ease, relaxed. Bliss is not a state of excitement. It is a state of absolute tranquillity. It is not like happiness, notwithstanding , what the dictionaries say. Bliss is not happiness; it is neither happiness nor unhappiness, because both are states of excitement. Happiness is the excitement that you like and unhappiness is the excitement that you don't like, but both are states of excitement and both tire, both exhaust. After a certain period of happiness you become fed up with it; you want to relax. You want to get rid of it -- you can only tolerate so much.
Bliss is a state of utter non-excitement, absolute stillness. One is never tired, hence it can be eternal. Happiness can only be momentary: bliss can be timeless. Unconsciously everybody is moving towards it.
Sannyas means a conscious movement towards it, deliberate, judging each step, evaluating each move, with a target, with a distant star in one's vision.

Paritosh means absolute contentment, prem means love -- love for absolute contentment. Let that be your work. Let all kinds of discontent disappear. Don't cling to them; they remain only because we cling. Open your fists -- let all the birds of discontent fly away.
For a few days you will feel very alone, because one becomes accustomed to one's miseries; they become companions. One feels full; that's why people cling even to misery. Although on the surface they go on saying 'We want to be happy, and we want to be this and that', deep down they are the causes of their own hell. If they really want to get out of it, nobody is preventing them, nobody can prevent them. It takes only a conscious decision on one's part of 'Now, from

this moment, I drop all discontent.' Then the flavour of contentment arises.
It is the most beautiful thing that can happen to a person, the most incredible experience. And in contentment is found god, because only when one is utterly at peace, can truth reveal itself. When there is no desire, there is no movement in the mind. When there is no desire, there is no frustration either. One is simply as one is. Then one lives in a kind of suchness, in total acceptance of life. The acceptance is unconditional whatsoever life brings, one is happy with it. There is no grudge and no complaint.
This is really how one becomes a temple, and a sannyasin has to become a temple, a shrine ready to be a residence for god.

Sambodhi means enlightenment, satyo means truth -- the truth of enlightenment. And there is no other truth. Other truths are only logical conclusions. They are not real truths -- just appearances of truth. Their truth is not existential; it depends on the functioning of the human mind. Their truth is temporary, it changes. New facts, new data, are collected, then the truth has to be changed. That's what is happening in science every day: no truth has any abiding existence. What was true for Newton was no more true for Albert Einstein. So truth for science remains only tentative, and what kind of truth is a tentative truth? It is only a utilitarian lie -- practical, pragmatic, useful, but it is not a truth.
Truth is only the one that happens when the mind stops functioning; that is the truth of enlightenment. When you are in absolute silence, not a thought moves and the lake of your consciousness is absolutely rippleless, then you become a mirror and then the whole is reflected in you; that is the truth of enlightenment. That's what happened to Buddha under the bodhi tree... that was what Jesus was calling 'the kingdom of god'.
Remember: if something is utilitarian it does not mean it is true; it simply means it is useful. And the ultimate truth of enlightenment may not have any use at all. What can we do with Buddha's truth? You cannot make atom bombs out of it and you cannot run factories out of it. What can you do with it? It has no utility at all! It is just like a rose flower or a sunset and the beauty of it, or the smile of a child or the tears flowing out of joy -- what utility? It has no utility. It is utterly useless. But in its utter uselessness it has tremendous beauty,

uncontaminated by the marketplace, and that tremendous beauty liberates.
Jesus is right when he says 'Truth liberates' -- it gives one freedom. And freedom is joy and freedom is benediction.

[A sannyasin couple who took sannyas in the West, come for Osho's blessings.]

Just be here. In fact there is nothing to say but just be here. It is not what I say to you that is going to help; it is what I am that is going to help. It is not that my words can in any way liberate you. Words always create new bondages because the mind immediately reduces them to knowledge. Even if words come from a wordless man, the moment the mind grabs them, it kills them. It reduces them to dead knowledge, it accumulates them as its treasure.
Only being can penetrate being... only the heart can have a dialogue with the heart, and that dialogue is not the dialogue of words but of silence, of love, of prayer. So just be here prayerfully. The more prayerful you are, the more you will get out of it. Just be here in great trust. Because small doubts in the mind block the way to the heart, and those doubts are just meaningless. But the mind is very very skillful in creating doubts; it jumps upon every opportunity. Where it is almost impossible to find something to doubt, even there it finds something. If it cannot find, it creates; if it cannot create, it projects. If it cannot find, cannot create, cannot project, it becomes angry. But it creates smoke around the flame of your being.
When I say 'Be prayerful, be trustful' I mean for these few weeks that you will be here, live without a mind. Be small children again, collecting seashells on the beach -- for no other purpose but just for the sheer joy of it. I am a beach... and the impossible is possible! But it is possible only to those who come close to me without any motivation, for no other purpose.
This is the meaning of the ancient Indian word 'satsanga': to be in the presence of the master, to be with the master, just to be in his company. No question is asked, no question is answered, but being melts into being and something is triggered. The presence of a master is a catalytic agent.
You are both ready and you have come in the right moment, so it is all up to you how much you can make out of it. I am ready to give all; now it will depend on you, on if you are courageous enough to take it

in. So be children, be prayerful, and don't be serious at all. Just play around -- and things are going to happen!

[Osho explains the meaning of prem deep -- light of love.]

The small lamp of love is more powerful than all the suns in the whole of the universe. It is the source of light, the very source of light, because it is god.
We are made of light, and at the very core of our being is love. Love is light condensed, and once that condensed light starts exploding, life becomes a song, a dance. Otherwise life remains misery. It is only love that transforms it and gives it a new world, a separate reality.
Worship love -- worship no other god.

[A sannyasin says: I'm a bit scared of going back to the West. I'm just confused. Everything that I want to happen to me is here. I don't know why I'm going back.]

It happens to almost all sannyasins: once or twice they have to go. When things really start happening, the mind wants to escape. And if you don't go the mind will create so much turmoil, so that won't help either.
Going is perfectly good. Go, let the mind have its desire fulfilled. Next time when you come, the desire will be less or maybe no more at all; but once or twice this is bound to happen. And the fear is also part of it, because you know something is happening and it may not happen there or may stop.
So now you are two persons: one that is growing and coming up and one that is going and dying. The dying person is trying to take you away -- this is its last effort to survive. And the growing person is becoming afraid. It is tender, soft. Maybe it can't grow there or it will be difficult to grow there. Things here are like a nourishment for the new and a poison for the old. There it will be just the reverse: poison for the new and nourishment for the old, that's why the old wants to take you away and the new is afraid.
But this is my observation, that each sannyasin has to go once or twice and then there is no problem. By that time the new has become so strong that it makes no difference whether you are here or there,

and the old is gone so there is no urge to go back. Even if you go, you go without any urge; that is a totally different matter.
Right now there is an urge to go, and a very unconscious urge, so you cannot even figure out why. For what are you going ? Things are happening here and why are you going ? It is coming from the unconscious. The conscious mind cannot understand why; it is not a conscious thing.
But my suggestion is always this: go. I will take care of the new, and I can see that the old is on the deathbed and it cannot survive. Next time when you come we can do the post mortem!

This will be the name for the centre: Nimitta.
It means the instrument. Let it become my instrument. Function there as a medium for me, a vehicle. Drop your own will so that I can function through you.
All the sannyasins who are starting centres around the world have to remember it -- that they have to disappear so I can function totally. If they are too much, they start doing things on their own and then things will go wrong. They have to efface themselves, they have to become nobodies, just empty spaces, then nothing is going to go wrong ever; I can take care.
So those who are starting centres have to commit suicide. Right?
That is the right word 'suicide'. They have to dissolve, they have to forget themselves. Many times the mind will come back and the ego will come back -- you have to put it aside. You have to constantly remember: 'Thy will be done.'
That has to be your mantra, that is the meaning of nimitta: just become an instrument, a passive vehicle.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #20

21 July 1978 pm in Chuang Tzu Auditorium

Nirvana means the ultimate enlightenment, the state when the ego disappears, when man is no more separate from existence -- not

even a thin curtain separates him, not even a transparent glass separates him -- when all separation disappears. That meeting with the total, that merger with the whole, that melting into the absolute, is called nirvana.
The literal meaning of the word is beautiful, one of the most beautiful words. Literally it means blowing out a candle. When you blow out a candle, the light disappears and you cannot say where it has gone. You cannot show any direction -- to the east, to the west, to the north, to the south; it has simply disappeared. It has not gone anywhere, it has not moved into some other place. It has gone out of existence. It has moved into nothingness. It is no more.
Exactly like that flame of the candle, the ego disappears. You cannot say where it has gone -- it has not gone anywhere; it is no more. When the ego disappears, all is silence, because all turmoil, all noise, is of the ego. And when the ego disappears there is no longer any possibility of any anguish, anxiety. There is nobody to be anxious in the first place. One feels oneself as pure emptiness, and that pure emptiness has a fragrance to it.
Subhasha means fragrance. The fragrance of inner emptiness -- that is the full meaning of your name. The ego stinks. The fragrance is always of the non-ego. The more a person is not, the more fragrant he is. The more he is absent, the more fragrance is present. That's the fragrance of a Buddha, a Christ, a Krishna. But it has no centre to it -- it happens only when the centre is no more.
This paradox is the whole story of religion: that you are for the first time only when you are not.

[Osho explains the meaning of the word Babu:]

This word is one of the most ugly words possible. It really means 'one who stinks'. 'Bu' means bad smell and 'ba' means with -- with bad smell. Babu means with bad smell.
It is not an Indian word. It was used by Britishers for the Bengalis. When the Britishers came to India and became the conquerors, their first contact was with the Bengalis. The Bengalis eat fish so much that they smell of fish. So they started calling them 'babu' -- with bad smell... fishy! It was a word of abuse, condemnation... but it happens sometimes in the life of words that their meaning almost changes to the opposite. The Britishers were the conquerors, they were the masters, and the people who were associated with them, the

Bengalis, became next in importance to the masters. Naturally, because they associated with the conquerors. they became very very important, powerful, so slowly slowly the word lost its basic meaning. It became important, it became a word of respect, but originally it is an ugly word. So forget all about it!

[Osho explains the meaning of rasendra.]

Ras is one of the names of god; literally it means divine juice. God is a taste on the tongue. It is not a word, it is a taste. It is not a theory, it is an experience. One has to drink it to know about it. It is like wine: one has to become a drunkard. This juiciness is the intrinsic quality of god. God is not dry logic but wet love. God is not like a desert but like an alive river.

Rasendra means god of the divine juice. And in no other country has such a name been given to god, because the god that Jews conceived was a very angry and jealous god... ready to punish, ready to throw people into eternal hell for small mistakes. Adam had not committed such a great mistake. In fact he did something very natural: I he disobeyed the father. Every child does it, every child has to do it, otherwise a child will never grow. The child has to rebel. Through rebellion he attains spirit. Against whom to rebel? He has to rebel against the father. This is the only way he will become strong. If Adam had not rebelled against god he would have been spineless. Man would not have been born. Then Adam would also have been one of the animals. Animals are animals because they never rebelled; they are still obeying. Man's glory is that he can disobey.

But the Jewish god is an angry and jealous god. He could not forgive -- not only could he not forgive Adam: he has not even forgiven man yet. Generations and generations have passed; he still carries the wound. The Christian god is a little better, but it is the same god -- a little more polished, a little more decorated, a few touches here and a few touches there, with a better painted face. But if you look deep, if you scratch him a little bit, you will find the same jealous person inside.

But in the East we have conceived a totally different kind of god. The god is not a father-figure here -- he is a participant in the game of life. He is a partner, a friend, a lover, a beloved. You can conceive him through love. He is a god of joy and celebration; the flute is his

symbol. He is a god of dance. He is a very juicy god. That is the meaning of rasendra!

Deva Ruparahi. It means: on the path of divine beauty.
Deva means divine, ruparahi means: on the path of beauty. And beauty is far more significant than truth. Truth is a logical concept -- beauty is sensuous. Truth becomes a thought -- beauty is a feeling. God should be conceived of as beauty rather than as truth. And god should also be conceived of as beauty rather than as goodness. The moment you conceive of god as goodness, you start becoming very self-consciously virtuous. You start cultivating a character, and a character is always a false thing; it is intrinsically pseudo.
A real man has no character. He has conscience, but his conscience is not cultivated by the society; his conscience is his own consciousness. I appreciate the French language because you don't have two words for conscience and consciousness -- you have only one word; that's beautiful. Consciousness is conscience, should be conscience. Just your own awareness should become your conscience. And a man of awareness need not cultivate a character. A character is a substitute for consciousness. Because you are afraid you may not be conscious in a certain situation, you create a mechanical character around yourself. Even if you are unconscious, the character will save you.
If you are really conscious there is no character; your consciousness is enough. If a challenge arises you will be ready to respond to it. Character is a dead thing; consciousness is a flow. Consciousness is always moving with the situation, so one never loses contact with life. But character is a dead thing hanging around you; it cannot grow. It is not like a tree -- it is like a car, it is a mechanism. It belongs to the past, and life goes on constantly moving. Life is movement, process, and character is a dead thing, like a rock around your neck. It never allows you to be truly responsive... it never allows you to see what is the case. Even before the question is asked, the character goes on repeating the answer. Character means a ready-made answer for situations which have not even arisen yet. So a man of character is always falling short. He is never authentic, genuine -- he can't be; he is always false, pseudo. He is plastic, synthetic. That's how the world has become so hypocritical. Instead of character, consciousness is needed.

If you think of truth as goodness, you will create character -- you will try to become good, naturally, obviously -- but if you think of truth as beauty, you will create sensitivity so that you can feel beauty more. You will create a sensate heart, a sensuous body, so you can be thrilled by everything that touches you. A really sensuous body can get into tremendous orgasmic experiences by very small things. Just the wind blowing strong and you are standing naked on the beach -- if you are sensuous, if your body is not dead and dull, if your body is not plastic, if your body is not surrounded by a character armour -- just the wind playing with your body, massaging your body, will give you a tremendous thrill. You will feel aliveness, you will be vibrant. Or swimming in water or just lying down with closed eyes on the cool sand, feeling its touch, its coolness, its smell....

Once truth is dropped, once goodness is dropped, and only beauty becomes your religion, your life starts taking on a new orientation. Again things are wonderful, again things are mysterious, again the existence is permeated by something unknown, unknowable. And that's what religion is all about: to give you a taste, a feel, a touch of the unknown and the unknowable.

My approach towards religion is that of a poet or of a lover or of a child. This is the name for you and the message is there -- decode it in your life. Become more and more alert about the beautiful and you will come to know that in beauty is god. Feel more and more beauty and you will come closer and closer to god.

Truth will take you to theology, philosophy, and goodness will take you to the churches and to the puritans and to the people who are constantly having long faces and the look of 'holier-than-thou'. Beauty will take you to nature -- it will not take you to the saints. It is a misfortune that very rarely are our saints beautiful people. It will take you to the animals, to the birds, tot he oceans, to the mountains -- and these are the real temples. Through these you will come to know, in an existential way, that god is.

[The new sannyasin says he has tension in the right side of his face connected with losing reality and contact with people. Osho checks his energy.]

It has nothing to do with the face itself, but it has something to do with the brain. The right side brain, the right hemisphere of the brain, is not functioning as rightly as it should. The left side is functioning

perfectly well. But this is the situation with almost everybody -- it is just that people are not aware of it. You are very sensitive and you are aware of it, that's all.
The right side brain is connected with the left hand. It is the part of the mind that intuits, feels, loves, poetises; it is the feminine part, the mysterious part. The left side brain is connected with the right side hand. It is logic, it is mathematics -- it thinks, it doesn't feel. That is over-developed but that's how it is with everybody. The whole society is working to over-develop the left hemisphere... because it pays! It makes you more efficient, more mechanical, more dependable, more reliable. It is the right hemisphere that writes poetry, paints paintings, composes music. It is non-conformist and very illogical, irrational. The society is very much afraid of it. For thousands of years it has been repressed.
And that's my message in your name: I would like it to function now, and once it starts functioning you will have a new lease of life and vitality. That's why sometimes you feel the paralysis type of thing on the face, but it is happening inside; it is not on the surface.
Do a few groups and then take shiatsu and acupuncture. Before you go, things will be changed.

[A sannyasin, who is leaving says: I have much to resolve and I want to remain creative while I am doing that.]

That's right. In fact only through being creative can things be resolved. To be creative is to be without problems. Problems arise out of not being creative. The energy that needed to be expressed in creativity becomes stuck, and then problems arise. A creative person knows nothing of problems; his life is a constant flow.
Nothing blocks his flow. There are so many people with so many problems, but all the problems can be reduced to one single problem -- that they have chosen a lifestyle that is not creative. And to choose a lifestyle which is not creative is to remain miserable.
Only creators know what joy is. Joy is a function of creativity. Millions of people want to be joyful but they cannot be because they never think of creativity; they only think of searching for joy. They become pleasure-seekers, but the pleasure goes on eluding them. They will die unfulfilled. Joy comes to people who are creative. They need not go in search of it -- it comes of its own accord; it is a gift from god.

Life goes on resolving its problems on its own. One need not resolve them. One has just to be creative and everything resolves itself of its own accord. And then that resolution has a beauty to it -- it has a different quality. When you resolve something, you somehow manage, you patch things up. Sooner or later the problem will arise again, maybe in a new form, from a new direction,! because it is not really resolved; you have simply covered it up. You are befooling nobody except yourself.
Pour your energies into creativity and problems disappear like dewdrops in the morning sun. And life goes on resolving all that needs to be resolved; you need not come into it. Then life is really a benediction, a pure benediction. One goes from one peak to another peak; one is always moving to a higher and higher plane. And the moment you move from one plane to another higher plane, all the problems that belong to the first plane simply disappear, become irrelevant. If you remain stuck on the same plane you cannot solve them. Try it -- and you will be surprised that there was no need to tackle any problem directly. The way is indirect.
You are ready now. Go, be creative. Just be there -- things will be moving as they should....

DON'T LOOK BEFORE YOU LEAP
CHAPTER #21

22 July 1978 pm in Chuang Tzu Auditorium

Prem means love, sadhano means on the path of. It is a very pregnant word -- it can mean the form, the practice, the discipline, and all the three are involved. Love is a path to be followed, to be lived. Love is a practice, an art to be imbibed, a knack to be grown. And love is also a discipline.
The root meaning of the word 'discipline' means capacity to learn, and only love knows how to learn because love is humble, because love is empty, spacious. It allows things to happen, it allows things to come in. It is a beckoning, an open door, an invitation... it is trust. Hence there is a possibility for love to know; all other knowing is mere

knowledge. Only when love knows is it real knowing, and no knowledge can be a substitute for real knowing. Knowledge is a dead thing; one can accumulate it very easily. It is cheap too and does not change you at all; you remain the same. It is an addition to whatsoever you are.

Love transforms. It takes you into new spaces, into new realities. And it is not information. It is an encounter with reality. It is direct, immediate, with no barrier -- not even the barrier of words. Nothing exists, when you are in love, between you and the one you love; nothing exists between the two.

When nothing exists between two lovers there is a meeting, an overlapping of consciousness, a disappearance of boundaries, a merger; and that merger is knowing. It can happen between two human beings. It can happen between one human being and one animal. It can happen between one human being and one plant. It can happen between any two beings. If love is there it can happen anywhere.

So remember: love is going to be your path, is going to be the art you have to cultivate. It is an art. Nobody is born with it. Everybody is born with the potential but the art has to be learned. It is just as everybody is born with feet but the dance has to be learned; everybody is born with a throat but singing has to be learned. We come only with the raw possibilities -- those raw possibilities have to be polished. Much has to be changed, much has to be dropped. We are like seeds: all that has to happen has to happen. We come only as a blank canvas; the painting has to evolve.

So let love be your art to be imbibed, let love be your discipline, and then nothing else is needed. Then one has come to know all that religion is about.

Chaitanya means consciousness, deva means god. Consciousness is god. To be more conscious is to be more divine, so the only thing that has to be done in life is to become more conscious. That's the way to discover god within you and without you.

Man lives almost asleep. We wake up, but not really. Our inner state remains that of sleep for twenty-four hours a day. Sometimes we sleep with closed eyes and sometimes with open eyes. Sleep is the ordinary state of the human mind. Only rarely does consciousness happen. In very strange situations, in very dangerous situations, just

flickering moments of consciousness come, otherwise man goes on living like a robot.
This is the original sin, because we have the capacity to become a Buddha. The word 'buddha' means one who is absolutely aware; not even a small corner in his consciousness, in his inner world, is dark. All is light, and only light that can function inwards is that of consciousness.
Concentrate on that. Do things more consciously. If you are walking, walk very consciously. as if at each step there is danger, as if at each step there is death, as if you are surrounded by enemies and from any corner the enemy will jump and kill you. Sometimes walk like that and you will be surprised at how much light starts growing inside. That's why I like Friedrich Nietzsche's statement 'Live in danger.' His reasons and my reasons are different but we agree on the statement. His reason is that danger gives you sensation, thrill. My reason is that danger gives you consciousness, awareness, alertness.
Being initiated into sannyas is to be initiated into a world which is not of sleep. You will be doing the same things but with a different quality. You will. walk through the same doors, you will eat the same food, you will live with the same woman, you will do the same work -- nothing on the outside is to be changed at all, but your inner quality.... You will be more focussed, you will live moment to moment, '. you will bring your whole attention into each act. , Whatsoever you are doing will be your devotion, your dedication. And suddenly one finds that a great flame has arisen in oneself.
The colour orange is just a symbol for that flame, that bursting of you, the flame of consciousness, and that's the meaning of your name.

Deva means divine, unmano means no-mind. That is the ultimate state of consciousness -- the state of no-mind. The mind means thought, thought process. When all thought process has dissolved and there is no ripple of thought in your consciousness, that mirrorlike quality -- utterly silent, with no movement, no desire, no past, no future -- is called the state of no-mind.
Consciousness is, but the mind is no more, because minding is no more. The mind is a feverish state; it is excitement. Just as the sea is disturbed, so the consciousness is disturbed -- many waves and many winds. When all the winds have disappeared all the waves are gone and the ocean is absolutely still, that is the moment of unmano, no-mind, and that is the moment of truth. That's the moment when

one comes to know god and one comes to know oneself -- and they are the same thing. To know oneself and to know god are not two things. God is your interiority. God is the interiority of all -- mine, yours and everybody's.

If the mind is there it keeps you continuously engaged at the exterior; it keeps you occupied at the surface. When it is no more there you simply relax into your source. Nothing to keep you occupied at the surface, where else can you go? One falls into deep rest. That rest makes you aware of who you are, and in that very awareness you have known all the secrets of life; all the mysteries are revealed to you.

This has to be the goal. All the meditations are methods towards it. Remember continuously: the mind has to be dropped into no-mind. One day it happens. And when it happens, life has happened to you, god has happened to you, all has happened. Then looking back, one cannot believe what kind life one was living. It was a dream life -- it had no substance to it. But one can understand that it was dream life, maya, illusion, only when one is awakened. Otherwise, in a dream the dream looks real. Only in the morning when you are awake do you laugh at the whole nonsense and at how afraid you had become, how involved you had become. And by the morning all is gone -- good dreams, bad dreams; dreams of being a sinner and dreams of being a saint, all disappear. The real man of religion is neither a sinner nor a saint. He simply is, indefinable. His is-ness has no attributes to it. He is simply awake.

Once Buddha was asked 'Who are you?' He said 'I am awake.' It looks as if his answer is not to the point, because the questioner is asking 'Who are you?' and Buddha says 'I am awake.' He is not talking about himself at all. He is saying 'In one dream I was an elephant, in another dream I was a tiger, in another dream I was a man, in another dream I was a woman. I have seen all the dreams -- now I am simply awake. All those dreams are gone and I cannot show you my identity, because all identities are dream identities.' Unmano is your real identity -- no-mind.

[A sannyasin says she has a problem with waking up at three in the morning when her mind becomes very active, and this disturbs her for the rest of the day. Osho checks her energy.]

Do one thing: go to bed a little later -- twelve -- and everything will settle. Don't go to bed before twelve; go at twelve and there will be no problem. You aregoing a little too early for your time. Everybody has its own clock, and if you go according to the body clock, everything feels smooth, relaxed, calm; if you go against the clock then things feel difficult.

There are people who are night people, and you are one. The later you go, the better, and you will feel very relaxed the whole day. Your best time is the night time; your morning will never be so good as your night. You will feel more fresh, more alive. You can do many more things -- you can sing, dance, play music, read; and there is no hurry. Twelve has to be the limit -- never go before twelve; twelve-thirty is okay, one is okay, but not before twelve. And then this habit will disappear automatically. Your sleep is complete by that time so if you go to sleep again, the second sleep is always troubled with dreams, superficial, hazy. You are half awake, half asleep, and that disturbs you the whole day, that lingers.

After a good sleep, you get up fresh, clear-cut, but if you go to sleep again, even for a few minutes, then you will never feel good the whole day. Something will remain lingering, because you started a process again which remained incomplete. And the body is a mechanism; one has to be very alert about the mechanism.

My feeling about your body is that your energy is the night energy. There are morning people and there are evening people. People can be divided into these two categories very clearly. There are people who are so beautiful in the morning but by the evening they become dull, insipid, lifeless. In the early morning they can get up and they will feel very good, but they cannot remain awake late in the night. And there are people who can go on dancing ans singing and go to clubs and movies and watch tv and the later they go to sleep, the better. Your energy will be better used. Just try this and things will settle. Nothing to be worried about.

[A sannyasin asks: When I took my sannyas darshan... you said that something would happen, in a matter of days.... Very many things have happened, but I wondered if you would want to explain it a little bit more to me.]

No, many things have happened, mm? -- more than I had expected -- and the time has been used beautifully. No need to go into analysis.

And whatsoever has happened will go on growing wherever you are; many more things will be happening.
Analysis always becomes an obstacle. There are a few processes which happen only if you don't understand them. If you understand them, the very understanding stops them, because understanding is of the mind and the happening, all happenings, are of the heart. Once the mind starts trying to understand -- it dissects, analyses, categorises, conceptualises -- it disturbs the whole heart process.
For example, if you fall in love and you start trying to understand what love is, one thing is certain: the phenomenon that was happening will disappear. You may understand many things about love but love will disappear. You may understand its chemistry, its biology, its physiology -- you will understand everything -- and by the end of your life you will have become a very knowledgeable person about love, but one thing you will have missed: you will have missed love!
When love happens it is better not to try to understand it -- let it happen. Live it, enjoy it, celebrate it, but don't try to understand it. These are things which grow in darkness, like the roots of a tree. You should not pull the tree up to see the roots, to see from where life is coming up, from where the juices are flowing. If you do that you have killed the tree. Enjoy the flowers but don't bring the roots to the light. In the sunlight they die. They cannot be exposed to sunlight; they need the dark womb of the soil. They have to remain hidden. They need intimacy, privacy. Make them public and you have killed them. There are many things which can simply be killed by making them public. If you love a woman, just kiss her in the marketplace and something sacred has been destroyed. Something that was intimate and private and which could have grown in privacy, you have made public.
Have you seen 'Playboy' pictures of naked women? How dead they look! If you look deep into their eyes they look as if they are made of stones, stony. Their faces are inhuman; they have been dehumanised. They have become a public thing. They are exposed to the cameras. Their body is no more a sacred phenomenon. It is not being shared in love -- it has become a commodity; it is a thing. Something has died. All those pornographic pictures are ugly: I have never come across a single pornographic picture which is beautiful. Roots have been brought to sunlight and something has died. Those women look as if they are without souls. The mystery is no more there.

So don't try to analyse these experiences that have started happening. Enjoy them, nourish them, feel grateful that god has become gracious towards you, that you are under the impact of grace, and many more things will happen. But never analyse.
If you are feeling happy, feel happy; don't start thinking 'What is happiness?' otherwise you will destroy it.

[A sannyasin had written to Osho about an experience she had since she was small, of getting bigger and then very small. Osho checks her energy.]

Very good. It is one of the ancient-most meditation methods. You need not be worried about it. Just come close to me. Turn your back towards me, raise your hands.
Perfectly good. Start doing it deliberately. Every night before you go to sleep, first go into it. Grow as big as you can, contain the whole world in you, and then become as small as you can so that you cannot contain even an atom.
It is a great meditation that is happening naturally to you. Very rarely it happens that a meditation comes naturally to someone. That simply means that in your past life somewhere you had practised it and it has become so engrained that your consciousness has carried it even to this life, although you don't remember anything about it. But it is beautiful.
I have talked about it somewhere -- you have not read? I have talked a lot about it. It is very powerful. One can simply disappear, because when you become very huge the ego disappears; when you become very small again the ego disappears. The ego can exist only with your size. It cannot exist that big -- it becomes so dilute, so spread over, so thin, that it disappears. And then when you are so small that nothing can be contained in it, how can the ego be contained in it? Both are points of infinity, between these two infinities is man... and both infinities are good to touch again and again. Slowly slowly you will lose all idea of your size, and that is truth.
The body has size, shape, form; we are formless. We are the smallest of the small and the biggest of the big. That is our true identity. So from tonight start this deliberately and joyously, and after two months report to me.

DON'T LOOK BEFORE YOU LEAP

CHAPTER #22

23 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, nitamo means virtue -- divine virtue. There is a virtue which is nothing but a social formality, it is just social convenience. It differs from age to age, country to country -- it has nothing to do with the ultimate law; it is arbitrary. It is just like the rules of the game -- if you want to play the game you have to follow the rules -- or like the rules of traffic: 'Keep to the left.' It has nothing of the ultimate about it. It has to be evolved because man is not alone; it is a compromise. When one has to live with many people, one has to compromise. That kind of virtue is not divine.

Divine virtue means falling in harmony with the law of the whole. It has nothing to do with society, history, time; it is eternal. And one has to find it within oneself -- one cannot find it outside. No scripture can give it to you, no priest can supply it, because all scriptures are time bound and all priests are in the service of the society.

It needs great courage and daring to search for real virtue, because once you have found it you will be in a constant rebellion. Your life will have the flavour of rebellion and nothing else, but that is also the flavour of all celebration, of all joy, of all life as such. When a man is really alive, he remains in rebellion. When the fires of life start disappearing, one starts following the conventions; then only does one start compromising. But one can live so totally that at the very moment of death one remains in rebellion -- to the very last, and that's how a sannyasin should live.

A virtue has to be found within one's own being. One has to learn how to listen to the still, small voice within. The guide is there -- we just have to cool down a little bit, calm down a little bit.

Sannyas is a threshold -- the end of something that you have known, that you are acquainted with, that you have been, that you are, and the beginning of something which you don't know, which you have never been, which you have not ever thought about, which you could not have even dreamed of.

It is a discontinuity. It is not a growth; there is no bridge between the past and the future.
The mind functions as a bridge: it carries the past into the future. And because it carries the past into the future, it contaminates, poisons, the future. It doesn't allow the future its own being, its own saying. It goes on playing the old tapes. It does not allow that which is happening; it goes on covering it up.
Sannyas is the risk of losing the known for the unknown. It is a gamble, but in that very gamble one attains a certain integrity. In that very gamble something is born... something for which one was waiting without knowing, something for which one was searching and seeking without knowing, so something for which one was searching and seeking without knowing, something for which one was searching and seeking but groping in the dark, not exactly aware for what.
One knows it only when it has happened. There is no way to conceive of it, because the one who conceives will be the past and the past has to go for it to happen -- remember that. And hence the new name. It is just symbolic, so that you drop the old identity, so you start thinking about the old name as if it was somebody else's: a character in a novel, in a movie you had seen, a story you had read about, a friend that you had known in the past, but not you, not at all.

Amrit means the essence of immortality, nectar, and majida means god, the majestic one, the one who has all the splendour. God of immortality, god of nectar; that is the meaning. Everybody is carrying that source of nectar within themselves, and everybody is born as a god but has forgotten the way to come to themselves. All that is needed is a kind of remembrance.
George Gurdjieff is right when he names his method 'self-remembering'. That's what religion is all about. It is not something that one has to attain but something that one already has, but of which one has become oblivious. The treasure is by your side but you have fallen asleep and you have dreamed -of being a beggar. Let me shake you out of your dreams.
Once you open your eyes the dream has disappeared. All is yours, and all has always been yours. Even when you were dreaming and thinking that you are a beggar, you were not; that was just an idea, that was just an illusion.

... Now you have come home. And sannyas is not just going to be a formal conversion. It is momentous -- it is going to transform your whole being. You are ready for it. Just a little more and something is there, becoming ripe to fall of its own accord. The real change is always very natural. It makes no sound at all. One becomes aware only when it has happened. It happens so silently; then only is it true. If it makes noise, it is not true. The ego is noisy; it makes much fuss, it brags much. It magnifies things, it creates mountains out of molehills, and naturally gets more and more frustrated.
Sannyas is just the culmination of a journey that you have been on, not only in this life but in many lives. There has been a continuity now something has come to the point of culmination, to a peak. Let this moment be that peak. Die in this moment to the past and be born anew.
And it is only a question of understanding -- not of practice but only of understanding. Only mediocre minds practise. If a person is intelligent he simply understands and all is finished -- just like a flash of light, and one sees it.
And that is possible for you. You have a very very potential intelligence, so the path for you is not going to be of practice. Simply start living from this moment in a new way. And what do I mean by a new way ? I mean live as if all that you needed has happened. It has happened; it may take a little time for you to recognise it, but start living as if all that you desire is fulfilled. In the beginning it is always 'as if', but soon the 'as if' disappears and one understands that it was not 'as if'; it was real. So from this moment live as if all is fulfilled. Nothing more is needed, nothing at all. Life is as it should be and all is perfect, everything is in its place.
This is real conversion -- to feel existence as perfect, with no desire to improve upon it, because all desire to improve upon it is of the ego. The really religious person simply lives, loves, celebrates, dances, sings, eats, sleeps, and all is good and as it is it is good. Live moment to moment in this suchness.

Prem means love, shahido means goddess. Live like a goddess, live as love fulfilled, and you will be surprised that if you can dare to live like that, it starts happening.

Prem means love, kshema means ultimate good -- love the ultimate good, the summum bonum. There is nothing higher than love; love is

the highest religion there is. All is contained in that small word. All the commandments and all the scriptures, and all the teachings of all the Buddhas -- Jesus, Buddha, Lao Tzu -- are just streams of the ocean of love.

If you understand Jesus you are bound to reach to the ocean of love. Or if you understand the ocean of love you have understood Jesus automatically. And there is a gap of twenty centuries between you and Jesus but there is no gap between you and your heart. Love is easier to understand than Christ. There is every possibility that in trying to understand Christ and Buddha one may get lost in the jungles of theology. Rather than reaching to Christ-consciousness, it is more possible that one may become a Christian. And to be in Christ-consciousness is beautiful but to be a Christian is ugly. To become a Buddha is beautiful but to be a Buddhist is nonsense. The world does not need Buddhists, Hindus, Christians, Mohammedans; it certainly needs more and more people of the level of Christ-consciousness; and Buddhahood.

The most simple and the most natural way is to find your source of light... and it is not very far away; it is just by the corner. One just has to learn a few steps to come down from the head to the heart. Just a few steps and the world becomes totally different. Then it becomes godful. When the heart is loveful the world is godful. When the heart functions not and one is only obsessed with the head, there is no god.

Friedrich Nietzsche says 'God is dead.' All that really is the case is that Nietzsche's heart is dead, and that is abundantly proved by his madness. A man who lives in the head only is doomed to become mad because he is cut off from the nourishing sources of love. He is like an uprooted tree. How long can it remain green? It is impossible to live without the heart. One can only pretend to live but sooner or later that pretension is bound to collapse.

And what had happened to Friedrich Nietzsche is now happening to the whole world at large. Either the world is going to become totally mad, insane, or we are on the brink of a new revolution -- the revolution that will replace the head with the heart. That is the only possibility and the only hope for man to live in the future.

The head has done enough harm. More cannot be tolerated. Hence my insistence is for love, and I call love the ultimate good.

[A sannyasin couple are leaving. Previously Osho had told the woman to listen to her inner voice and never to compromise to the point of being inauthentic if one is in a relationship.]

(To the man) give her absolute freedom so she can just feel as she wants to feel. Allow her as much space as possible. This is one of the fundamental problems of love. Every lover has to learn it, nobody knows it by birth. It only comes slowly slowly and through much pain, but the sooner it comes, the better -- that each person needs his or her own space, that we should not interfere in that space. To interfere is very natural for lovers, because they start taking the other for granted. They start thinking that they are no more separate. They don't think of 'I' and 'thou'; they start thinking of 'we'. You are that too, but only once in a while. 'We' is a rare phenomenon. Once, for a few moments, lovers come to that point where the word is meaningful, where you can say 'we', when 'I' and 'thou' disappear into each other, where boundaries overlap. But these are rare moments; they should not be taken for granted. You cannot remain 'we' twenty-four hours a day, but that's what every lover demands -- and that creates unnecessary misery.

When you come close once in a while you become one, but those are rare moments, precious, to be cherished, and you cannot make them a twenty-four-hour thing. If you try, you will destroy them; then the whole beauty will be lost. When that moment is gone, it is gone; you are again 'I' and 'thou'.

You have your space, she has her space. And one has to be respectful now, that the other's space should not be in any way interfered with; it should not be trespassed. If you trespass it, you hurt the other; you start destroying the other's individuality. And because the other loves you, she or he will go on tolerating it. But toleration is one thing; it is not something very beautiful. If the other is only tolerating it, then sooner or later the other will take revenge. The other cannot forgive you and it goes on accumulating -- one day, another day, another day.... You have interfered with a thousand and one things, then they all pile up, and then one day they explode. That's why lovers go on fighting. That fight is because of this constant interference. And when you interfere in her being, she tries to interfere in your being, and nobody feels good about it.

For example, she is feeling happy and you will feel left alone because you are not feeling happy. You will feel as if you have been cheated.

'Why is she feeling happy?' You should both feel happy -- that is your idea. That happens once in a while. But sometimes it happens that she is happy, you are not happy or you are happy and she is not happy. We have to understand it, that the other has every right to be happy without one... even though it hurts. You would like to participate but you are not in the mood. If you insist, all that you can do is: you can destroy her happiness... and you are both losers in that way, because if you destroy her happiness, when you are happy alone she will destroy your happiness. Slowly slowly, rather than becoming friends, we turn into enemies.

Love is a sacred art. To be in love is to be in a holy relationship. And those moments when you are 'we' will be rare. Then there is no question of interference because you are not separate. Then it is perfectly good to be totally in her and her to be in you; your centres coincide. There is no question of interference, there is no need for any privacy, there is no need for any individuality; but you should not enforce those moments. One has to be very watchful, careful, cautious, because love is a delicate phenomenon: it takes years to create it and it can be destroyed within minutes It is really the most delicate thing in the world. It takes a long time, a | long intimacy to create it.

That's why people who go on changing their partners have only sexual relationships, not love relationships. They make love but they are not in love, and making love is ugly. The very word 'making' is ugly. To make love means to perform it. It is an act, a doing, a self-conscious, deliberate management is behind it -- you are in control -- but it is not loving.

Loving is not a kind of making -- it is a happening, but for the happening you have to wait. And happening takes time; it comes when it comes. You cannot demand it, you cannot make it like instant coffee. You cannot say 'Right now I want to make love.' You can make love but there will be no love in it; it will be pure sexuality. Nothing is wrong in sexuality but there is much more to it which you are missing, which you will go on missing.

When two persons live closely -- in sadness, in happiness, in joy, in misery, in all moods, in all kinds of climates... sometimes it is very cloudy, sometimes the sun is there, everything is sunny -- and when you live in all the climates and all the moods, and you have seen each other in different ways, through different angles, slowly slowly intimacy arises. That has nothing to do with sex. Sex may be a part of

it but sex is not synonymous with it. Sex is only a very small part of it, and sometimes there may be no sex in it at all. At the highest love-peak sex completely disappears. It is almost prayer -- two persons are in a prayerful mood together.
Just being together is enough, just being together is orgasmic. Just feeling the presence of the other is enough; there is no need to do anything at all. Sitting silently, feeling the other's presence, some unsung song is heard, some unstruck music is heard. You are transported. But this takes time and it takes much care, much nurturing.
The basic requirement is: the other has to be given absolute freedom to be herself. If she is happy, feel good -- she is happy; if you can be happy and participate in her happiness, good. If you cannot, leave her alone. If she is sad, if you can participate in her sadness, good. If you cannot participate and you want to sing a song and you are feeling happy, leave her alone. Don't drag her according to you; leave her to herself. Then slowly slowly a great respect arises for each other. That respect becomes the foundation of the temple of love.
So I have told her to be absolutely herself and I tell you now that you have also to be the same. Meet, be together, when the moment comes merge into each other, but when the moment is gone be friendly, respectful. Don't treat the other as your possession, and don't ever allow yourself to be treated by the other as her possession. That is humiliating -- that is de-humanising.
If you can take care, something great is going to grow between you two... but that can grow only if you both are very careful. Remember: between you two something is growing which is very delicate, which can be destroyed very easily. But if you can go on creating it and you go on bringing it to higher crescendoes, through it you will know what prayer is and through it you will know what god is.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #23

24 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, amito means limitless, infinity, unbounded -- divine unboundedness. And that's how existence is. All limitations are our imagination, because things are not separate; things are parts of each other. You see the tree -- it seems so separate standing there alone in the field; it is not. Its roots are in the earth, it is part of the earth. Its roots are joined with all the oceans; that's its nourishment, its life. Its leaves are connected with the faraway sun; without the sun it will not live even for a single moment... and so on, so forth. If you look deep into a small tree, you will find the whole existence involved in it.

So the separation is just our concept. Nothing is separate, neither is man separate. You cannot exist alone, not even for a single moment. If one meditates deeply on it, then one will not say 'I am.' Only god can say 'I am', only the whole can say 'I am.' No part has the right to use the word 'I'. If you cannot exist alone, what claim have you ? If you are joined together and you exist only in relationship, then you are not an entity but a relationship; you are not you. Your wife is involved in it, your child is involved in it; your mother is involved in it, your father is involved in it. The earth, the moon, the sun, the sky, and all the past, the whole past -- not only yours but that of the whole existence -- is involved in you... and not only the past but the whole of the future too. You are just a crossroad; millions of lines are crossing on you. Because so many lines are criss-crossing on you, you look like a centre. Take those lines away and you will disappear, evaporate.

That's how Buddha came to see nothingness in himself, no-self in himself. And that's the ultimate understanding: to see 'I am not. I am only a relationship. I am a father to somebody, I am a son to somebody, I am a husband to somebody, a lover to somebody, a friend, this and that -- all these relationships criss-crossing giving me an illusion that I am.' Take relationships away one by one and you start disappearing.

Man is like an onion: go on peeling his layers and ultimately nothing is left in your hand. But that nothing is you, and that nothing is all, and that nothing is unboundedness, the infinity. That zero contains all -- all the cosmoses that have been, and all the worlds that will be.

That is the meaning of amito and this is going to be your meditation: look into things but always try to find the infinite in them. Slowly slowly the idea of things disappears and there are only events, processes; you are also an event, a process, and interdependent.

That interdependence is freedom -- freedom from the self, freedom from the ego, and once the ego is gone one is unburdened. Then there is no death, because there is nobody to die, there is no failure, because there is nobody to fail; there is no frustration because there is nobody to be frustrated. All anguish is a shadow of the ego.

Shunya means nothingness, zero, non-being; unmada means delirious joy, mad joy, an explosion of joy, uncontrollable. You cannot possess it; it possesses you. The full name will mean the delirious joy of non-being.

The greatest moment in one's life is to see 'I am not.' It looks very strange. Ordinarily we think the greatest moment will be when one finds that one is; it's not so. If you find that you are, you will be limited. You will have a demarcation around you, you will be confined. Any kind of self is going to be a kind of imprisonment. You will be encaged; and when one is encaged one cannot have joy. Joy is a function of absolute freedom. And the absolute freedom is not freedom of the self; but freedom from the self.

Ordinarily we go on searching for a freedom that is for the self: 'I want to be free' -- this is the worldly search. Hence people desire money because that will make them more free. Prestige, power -- they will make you more free, you will be less limited, you will have a little longer rope. The prison can become bigger but it doesn't disappear. The prison can be so big that you cannot even see the walls that surround you, but still it is a prison.

The real search starts the day one understands this -- that if one is, then one is going to remain a prisoner. Only if 'I' is not found will there be unlimited freedom. Then the whole existence is one's existence, because one is not. One is no more a part but the whole. And there is no distinction between oneself and the reality, there is no boundary line.

In the East this state is called nirvana: the ultimate state where all is extinguished completely, like a candle that has gone out. Then great joy arises. Not that you are joyous -- you are no more; there is only joy. Not that you are joyous but you are joy. That joy is called unmada -- it is a special name for that. It is very maddening. When it happens to a person the person starts overflowing. Not only does that person become joyous; in him, through him, the whole existence attains a new kind of release a new freedom, a new joy. One step more towards celebration has been taken.

And this happens sometimes in ordinary life too, but only for flickering moments. Seeing a beautiful sunset you disappear and you are not there only the sunset is. The watcher is not there; the observer and the observed have become one. You are the sunset; the seer is the seen. In that moment there is great joy. That's why we say 'This is so beautiful, incredibly beautiful.' Beauty is incredible, unbelievable, when you are not... Or sometimes in love one disappears. We call those states orgasmic. In fact all that happens is: the ego disappears for a moment. Suddenly you are one with reality. Nothing is standing between you and the whole. This happens to a person who has been going deeper and deeper into his being so utterly, so totally, that it is never lost again.

In ordinary life these moments come and go -- they become beautiful memories, to be preserved in albums... but that's all. Sooner or later they fade, become so far away from your so-called real life that you cannot even believe that they had really happened. Maybe you had dreamed-about them. Perhaps you had hallucinated. The mind starts doubting.

Unmada is the total orgasmic state. And once it has happened, it has happened forever. One remains in it because one is no more, one cannot get out of it because one is no more. It is as if you have put a sugar cube in the tea and it has disappeared -- you cannot take it out.

Man is miserable, but that is his own doing. He is not born to be miserable; intrinsically, he is made for joy, for bliss. But that remains a potential to many people, and only a potential; it never becomes an actuality. People carry the seeds and die as seeds. That is the anguish of man, the agony.

Unless the seed sprouts and becomes a big tree and invites many birds to sing and winds to dance around it, unless the tree blooms in colour and in fragrance, there cannot be any fulfillment. Flowering is fulfillment. The flower is only a symbol of fulfillment.

But millions of people simply die without ever being fulfilled, and nobody is responsible except themselves.

To be initiated into sannyas is to be initiated into this possibility. From this moment onwards, remember that you are creating your misery. Once this sinks in -- 'I am creating my misery' -- a great step has already been taken, because if you are creating it, you can stop creating it, you can drop it. And in its very dropping bliss explodes -- as if a rock has been removed and the fountain starts flowing. The

spring is ready to flow but we go on creating the rock of misery; we go on adding something and more and more to it.
The name will remind you. This is your future, this is your potential. Right now it is only a hope, but if you work, it can become a fulfillment. And I say to you that it is easy to fulfill it, because it is natural; it is not something far away from you that you have to seek and search for. It is already in you -- it just needs expression, a right atmosphere, a climate to nourish it.
Sannyas is that climate. It is an effort to create a certain vibe around you so that you can start pulsating in a new way.

[A sannyasin asks: I feel I don't know how to love like a tree.]

You need not love like a tree. You are not a tree -- you are a woman... and you need to love like a woman! It will be very difficult for me to teach you how to love like a tree. Don't create unnecessary troubles for me! Just be a simple ordinary woman and that is perfectly beautiful!

Para means transcendental, gyan means wisdom -- transcendental wisdom. There is a wisdom that descends from the above. You can only be at the receiving end. All that you can do is to remain open for it, welcoming, ready to receive like a womb. One has to become a womb for it.
Science is male activity. It is aggressive: it goes in active search of knowledge. Religion is female activity. Hence its beauty, softness, roundness, its delicateness. One has simply to wait. One has to be silent and still, certainly, because that is the only way to be open and waiting.
When the moment is ripe, it happens. It is not your doing -- it is a grace; it comes from god. That's why in the old scriptures it has been called revelation. That is exactly the meaning of paragyan: it is revealed to you -- not that you uncover it; it comes of its own accord... a gift, a grace.
So become mote and more passive. That's what meditation is all about: sitting silently, just sitting, doing nothing, waiting for the unknown to come... waiting with great love, longing and patience... waiting as if it is going to come this very moment, but yet ready to wait even if it comes in eternity. That is the paradox of a longing trust, a waiting heart.

[A sannyasin says: I just don't get along with anybody. I don't know now if I should just accept it and stay on my own or if I should confront it.... I can't find any relaxation in sleeping. I wake up and I'm really scared and off centre.]

There are people who are morning people and there are people who are evening people, and my feeling is that in the morning you will not feel good after sleep, but by the evening you feel good. The night will be beautiful; before you go to sleep things will be perfect, you will be in tune.

There are people who don't feel good in the night but in the morning they feel very good. These are the two categories and everybody has to accept it; one time can be good and one will not be so good. This is the inner biological clock, these are the two polarities. At one polarity you will feel dull, insipid, dead, dragging, and at the other you will feel vibrant, alive, ready to dance. These are the two polarities of your energy -- just like day and night. So don't be worried about it; accept it.

Once you accept it, a few things can be done. Always go to sleep late in the night -- don't go early; twelve o'clock at least. And don't get up early in the morning -- there is no need, because the morning is not going to be very good for you. But go to bed late. Use your night time more because that will be more creative. You can read, you can create music, paint, whatsoever you want; but your energy will be more flowing in the night, so use that time. And don't be bothered about the morning. You can have a good rest in the morning, sleep, then take a good shower, swim, and then when you are out of your sleep and out of that other polarity, you will feel good.

This has to be accepted; this cannot be changed. Once you understand that this has to be accepted, then the only question is how to use your energies. Whenever your energy is flowing, use it.

People go on creating unnecessary troubles for themselves. For example somebody wants to get up early in the morning. He feels tired the whole day but he insists, and he will feel tired for his whole life if he insists, because those inner clocks cannot be changed. They are absolute -- they are in-born, built-in. They are in your very cells -- you cannot change them; there is no way, not yet. Some day maybe, when inner cells can be changed scientifically, things will be changed, but they cannot be changed otherwise. A person can struggle to get

up early in the morning and feel good for his whole life because others say it is so incredible, so beautiful. But he will always miss. He will not see any beauty because his own inner being will be at the other pole -- dark, dull. How can he see the beauty of the sunrise and the birds singing ? In fact they appear as if they are mocking him or something.

You should accept your inner clock, and then you can use your time in a better way. There are moments when you are flowing; then much can be done.

It has been found that our examination system is unjust to many people. For example, if the examination is in the morning, it is unjust to the people who are evening people. It is good for the morning people -- they will be at their peak -- but the evening people will be at their lowest; they will unnecessarily be losers. This is not right, not a scientific system. A person should be able to choose when he wants to be examined -- whether in the morning or in the evening.

So simply start using your night more and more and you will be very happy -- one thing. The second thing: this may be the cause of the first problem. If you are not in tune with yourself you cannot relate with people. That is simple. If you cannot relate with yourself, how can you relate with others? The first relationship is with you; on that relationship every other relationship depends. If you are feeling good inside, you will be more communicative, more easy, more light, able to see the good side of things, ready to go with the other with no reluctance. If you are not feeling in tune with yourself -- you are somehow dragging yourself -- how can you relate with somebody? He will also feel that you are dragging. Your love affair will also be a drag.

So the first thing has to be settled and that will settle the second thing. The first relationship is to be in tune with oneself, to relate with oneself joyously, and then everything else follows easily. Remember: if you are joyous, people will fall in love with you more, because people want to fall in love with joy, not with sadness. Who wants to be with somebody who is sad? For what? He himself can be sad on his own. What is the need to go with you and be sad? That much he can do by himself, that he is efficient in doing. When he is alone he is sad enough. Why should he go with you? There is no reason -- unless you can take him out of his sadness, unless you can transform his energy. Unless you can give him a totally different vision of life he will

not go with you, or there will be only a lingering relationship for a few days and then everything flops.
So first get settled with yourself and then don't worry about that. Remember you are a night person; enjoy your nights more. Even if you want to relate with people, relate in the night, not in the morning. Go with friends in the night; in the morning rest, be alone, but there is no need to go with people. Go with people when you are really celebrating. Then things happen... then they start celebrating. And when you enhance somebody's joy, the relationship pays him, and he wants to relate more with you. Become an enhancer!

[A sannyasin couple are leaving; the man says he's feeling nervous. Osho checks their energy together.]

Don't be worried -- I will take care of your nervousness. There is nothing to be worried about. It is just that in going away from my energy-field one feels nervous. It is like uprooting a tree from one place and taking it to another. You are not aware of what nourishment you are getting here. But this is good to sometimes go away from me; it helps you to stand on your feet. And I want you to be independent. I want to support you only so you can be independent.
This is a very delicate matter. It is just like bringing up a child. The mother has to protect the child, but not too much, otherwise the child will never grow a spine. But the child has not to be left unprotected too much either; otherwise he will never feel at home in the world. It is very delicate to keep exactly in the middle -- neither too much protection nor too much unprotection; to strike a balance is very difficult. And it differs with every individual; with each sannyasin I have to function in a different way. People are different -- their needs are different.
So I can understand why you are feeling nervous, but it is good. And next time when you come, you will come closer to me. Just going there will bring you closer to me. This is one of the paradoxes of life -- that the more independent you are, the more surrendered you can become.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #24

25 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, nartaka means dancer -- a divine dancer. Dance, to me, is closest to the divine, because dance is the most existential activity. Thinking is farthest from existence. Dance is closest. And between the two is singing -- singing is half-half; half thinking, half dancing. Thinking creates a barrier between you and existence; dancing dissolves that barrier. It is the only activity in which the actor completely disappears into the act. The dancer becomes the dance. Only then is the dance fulfilled -- when the dancer becomes completely oblivious of himself, when he is not, when he cannot find himself; there is only sheer movement, joy, energy, but no centre to it.
And this is the very core of meditation. So while you are here, dance with abandon, dance with totality. Let dancing become the chief work upon your being.

Prem means love, devarahi means a divine pilgrim. The full name will mean a divine pilgrim of love. Life is a pilgrimage, and unless love is attained, it remains only a pilgrimage never reaching anywhere. It goes on moving in circles and never does the moment of fulfillment come when one can say 'I have arrived. I have become that for which I had come. The seed is fulfilled in the flowers.'
Love is the goal -- life is the journey. And a journey without a goal is bound to be neurotic, haphazard; it will not have any direction. One day you are going north and another day you are going south. It will remain accidental -- anything can lead you anywhere. You will remain a driftwood unless the goal is clear. It may be a very distant star, that doesn't make any difference, but it should be clear. Distant -- if it is distant it is okay, but it should be there. Your eyes can remain focussed on it, then the journey of ten thousand miles is not a long journey.
If you are moving in the right direction then the longest journey is not such a problem. But if you are moving in a wrong direction or not moving in any direction at all or moving in all directions together. then life starts collapsing. That's what neurosis is: the collapse in energy, not knowing where to go, what to do, what to be. Not knowing where to go, not knowing what it is all about, leaves a gap inside, a wound, a dark hole, and constant fear will arise out of it.

That's why people live in trembling. They may hide it, they may cover it up, they may not show it to anybody, but they live in fear. That's why people are so afraid of being intimate with somebody. The fear is that the other may see the black hole inside you if you allow him too close an intimacy.

The word 'intimacy' comes from a Latin root: 'intimum'. 'Intimum' means your interiority, your innermost core. Unless you have something there you can't be intimate with anybody. You cannot allow intimum, intimacy, because he will see the hole, the wound and the pus oozing out of it. He will see that you don't know who you are, that you are a madman, that you don't know where you are going, that you have not even heard your own song, that your life is a chaos, it is not a cosmos. Hence the fear of intimacy. Even lovers rarely become intimate. And just to be sexually related to somebody is not intimacy. The genital orgasm is not all that is there in intimacy. It is just the periphery of it; intimacy can be with it, can be without it. Intimacy is a totally different dimension. It is allowing the other to come into you, to see you as you see yourself, to allow the other to see you from your inside, to invite somebody to that deepest core of your being. In the modern world intimacy is disappearing. Even lovers are not intimate. Friendship is only a word now -- it has disappeared. And the reason? The reason is that there is nothing to share. And who wants to show one's inner poverty? One wants to pretend 'I am rich, I have arrived, I know what I am doing, I know where I am going.'

One is not ready and courageous enough to open up, to show one's inner chaos and to be vulnerable. The other may exploit it -- that fear is there. The other may become too dominant seeing that you are a chaos. Seeing that you need a master, that you are not a master of your own being, the other may become the master. Hence everybody tries to protect themselves, so nobody knows their inner helplessness, otherwise they can be exploited. This world consists of much exploitation.

Love is the goal, and once the goal is clear you start growing an inner richness. The wound disappears and becomes a lotus; the wound is transformed into a lotus. That is the miracle of love, the magic of love. Love is the greatest alchemical force in the world. Those who know how to use it can reach the highest peak called god. Those who know not how to use it remain crawling in the dark recesses of existence; they never come to the sunlit peaks of life.

That is the meaning of your name. And move in such a way, with such alertness, awareness, that it becomes your experience too. When I give a name, I give you a message with it. It may contain your whole future. And the meaning will become slowly slowly clear, because the meaning is going to be existential. But love is the key, and from this moment start a pilgrimage of love.

Shambala is a well-known name. It is a mythological city somewhere in Tibet, where only enlightened people can enter. To the unenlightened it remains invisible. No such city exists -- it is a beautiful myth -- although many foolish people have been in search of it. Still people go on searching, thinking that somewhere in some deep hidden valley of the Himalayas the city must exist.
But it is a beautiful myth and of great meaning. There are a few spaces in existence where only enlightened people can enter. To the unenlightened those spaces remain invisible -- not that they are hidden somewhere in the deep valleys of the Himalayas: they are just here by the corner. They are within you. You are the valley where they exist. They exist in the Himalayas of your inner being. But unless your inner world becomes full of light you will not be able to see them. Jesus goes on repeating and saying to his disciples again and again 'The kingdom of god is within you.' He is talking about Shambala. Literally also the word is of tremendous significance. Sham means tranquillity, bala means a virgin -- virgin tranquillity. That is the inner space which always remains virgin. That is also the meaning of the story of Jesus' birth from the virgin Mary. It is not a biological phenomenon. It is simply a symbol saying that Jesus comes from that inner tranquillity which cannot be contaminated, which is absolutely virgin. There is no way to corrupt it.
There is a point at the very core of every being which is incorruptible. You can be lost in the darkest of nights, but that point remains out of it. One can become the greatest sinner, but that inner point remains transcendental to it -- yes, even in an Adolf Hitler or Genghis Khan or Tamerlaine. It is intrinsically pure, and that is our witnessing soul... the one who witnesses in you, and witnesses everything. Sadness comes; it witnesses it. Happiness comes; it witnesses it. Dreams pass; it witnesses. Millions of things pass in a procession, but the witness remains there uncorrupted. It is like a mirror: the mirror can reflect ten thousand things but once those things have passed, the mirror is clean and pure as ever.

That witnessing is shambala. That place has to be found, that city has to be searched for. And you need not go to the Himalayas -- all that is needed is to go within oneself.

[Osho explains the meaning of anand nirup -- formless bliss.]

Bliss does not mean happiness, does not mean joy, does not mean pleasure, because wherever pleasure is, there is pain, and wherever joy is, there is sadness, and wherever happiness is, there is unhappiness; they exist in pairs.
Bliss is alone. It is transcendental to all dualities. It is neither happiness nor unhappiness. It is a state of absolute tranquillity, no disturbance at all. Happiness is also a disturbance -- ripples of joy are there, the lake is disturbed -- so is unhappiness But when the lake is absolutely calm and quiet, not even a single ripple, when the lake functions like a mirror and can reflect the whole sky, exactly the same is bliss. When your consciousness is just a lake without ripples, neither good nor bad, in that state of silence one arrives home....
Nirup, means formless. This tranquillity, this blissfulness, this benediction, has no form, no shape. It is neither male nor female, it is neither black nor white. It has no finitude to it, no boundaries around it; it is as unbounded as existence itself. Although it contains all the forms, it itself is formless. Again, think of the lake: all kinds of ripples and waves arise in it and each wave has its own form, but they all disappear back into the lake. Our innermost being has no form, although all forms arise out of it and dissolve back into it. Nirup means that formless source, a state of formless tranquillity.
And the key for you is in your name -- it can unlock the door of existence. Just remember two things. One is: don't get identified with any kind of duality -- pain-pleasure, happiness-unhappiness, good-bad; remain aloof from both. When unhappiness comes, remember 'I am not this.' And when happiness comes, then too remember 'I am not this.' It is easy to remember when pain is there that 'I am not this'; who wants to be pain? But when there is pleasure one forgets, one tends to forget. But remember, neither this nor that, and slowly slowly you will become aware of a third quality in your being about which you have never been aware before. The day one becomes aware of that something which is beyond pain and pleasure, a great moment has come.

And the second thing: don't get identified with any form. Never think 'I am a woman or a man.' That is only the form of the body; it is not your form. Never think 'I am beautiful or ugly', because that too again belongs to the form, not to you. Never think you are black or white; that too belongs to the pigments of the body. Never think you are a child, young, old; that too belongs to the form. Never think you are ill or healthy; that too is part of the form. Remain aloof, detached, far away, just watching. Childhood comes and goes, youth comes and goes, old age comes and goes -- the watcher remains, and the watcher has no age.
These two things have to be remembered. And much will happen out of that remembrance.

[The Sahaj group is present. One member felt a lot of emotional pain and discomfort in the group. Osho checks her energy.]

Don't take it as a problem -- it is not. You are on the threshold of something very beautiful... very close to a door which can open any moment. The pain is a birth pain. It needs no treatment. It has to be welcomed. It is very sweet; it is not a disease. It always happens when something new is going to happen, because the unknown has to make a way into the known.
It is like a child coming out of the womb, mm? The child has lived in the womb for nine months and it has been a very comfortable home. Now suddenly he has to leave it. He clings. Because of that clinging, the pain arises. Not only does he cling; the mother is also possessive. She has possessed the child so totally -- it has been a treasure in her being. She has felt the child's heart beating, the movement of the child in her own body. Never again will such unity be known. She is afraid to lose that unity; she also tries to hold it. The mother wants to hold the child in the womb, hence the pain; the child wants to cling to the womb, hence the pain.
If the mother is ready to allow, the pain disappears for the mother; and if the child is ready to allow -- which is very rare -- then the pain disappears for the child too. Then birth becomes one of the greatest joys. In fact, if the mother allows it happily, joyously, when the child is coming out of the womb she will come to know the greatest orgasm that one can ever attain to. Instead of pain there will be such tremendous joy. And if the child can allow -- only a few children can.... Only those children who are conscious in the womb, those

who are going to be Buddhas in this life, those who have died in the past life fully alert and aware and have entered the womb consciously, deliberately, knowingly, have chosen the womb, can leave the womb. Then leaving the womb is the experience of the greatest freedom possible for the child, because it was an imprisonment; the space was so confined. Cozy, comfortable, but a prison all the same. If the child goes happily with the pulsation, the natural pulsation, then the child will know great freedom; and if the mother allows it knowingly, happily, she will know great orgasm. Both will be enriched. But that doesn't happen ordinarily -- both suffer.
The same is the situation: if you allow, if you welcome it, the pain will change. It is your interpretation -- it is just something 'x'; you are calling it pain. If you welcome it, suddenly it will become pleasure and you will be thrilled -- a great adventure! You are on the verge of something opening....
When a bud opens and becomes a flower, there is a little pain. But a man can consciously open up; then the pain disappears into pleasure. Pain and pleasure are not very different -- they are our interpretations. Allow it.

[The sannyasin says she will be doing the massage group and T'ai Chi Intensive.]

Very good -- both will be helpful. If the pain has not gone after Massage and your acceptance, then take a few sessions of Shiatsu, mm? But good -- nothing to be worried about.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #25

26 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, vidroha means rebellion -- divine rebellion. Religion is rebellion, and if it is not rebellion, then it is not religion. It is never conformity, it is never convention. Christ is religious because he is a rebel. Christianity is not religion because it is nothing but

conformity. Buddha is a rebel, but Buddhism is not. And only a person can be a rebel, only the individual has the capacity to attain to that. The collectivity, the mob, the crowd, can never be rebellious. The very nature, the very psychology of the mob is to conform, to compromise. To the peaks of rebellion only individuals can rise and soar. Whenever the mob goes into rebellion, it is not rebellion but revolution.

Revolution means changing one slavery for another, changing one kind of structure for another structure, moving from one conditioning to another conditioning -- from a capitalist society to a communist society, or from a communist society to a fascist society. But the structure that comes in is only different in the name -- just the formal and the superficial differs; the innermost core of structure remains the same.

A Christian can be a Hindu, a Hindu can be a Buddhist, a Buddhist can become a Communist, but it makes no difference. Only labels are changed -- the content remains the same: conformity. The mob can never be rebellious, only the individual.

Revolution is nothing compared to rebellion. Rebellion means: one simply sees the point, that by conforming one is losing one's soul. One gets out of it, with no grudge. It is not a reaction. If it is a reaction then you are still dominated by it. If you hate it, you are not rebellious, because hate dominates as much as love. If somebody hates this society, then he is bound to become a revolutionary but not a rebel. He will start thinking in terms of a contrary society, of another order, of another structure, of another kind of morality.

A rebel is one who does not react against the society, who understands the whole game of it and simply slips out of it. It becomes irrelevant to him. He is not against it. And that is the beauty of rebellion: it is freedom. The revolutionary is not free. He is constantly fighting with something -- how can he be free? He is constantly reacting against something -- how can there be freedom in reaction?

Freedom means understanding. One has understood the game, and seeing that this is the way that the soul is prevented from growing, the way one is not allowed to be oneself, one simply gets out of it with no scar on the soul. One forgives and forgets and remains without any clinging to the society in the name of love or in the name of hate. Society has simply disappeared for the rebel. He may live in the world

or he may go out of the world but he belongs to it no more; he is an outsider.
And I am not saying that he will not follow the ordinary formalities of the society. Walking on the road he will keep to the left, but he knows it is just a game, and he knows that to live with so many people, a few rules have to be followed, but it has no ultimacy to it. He has great understanding.
The revolutionary has no understanding at all. He is angry. Remember: in anger understanding is not possible. The rebel, rebellion, rebelliousness, grow out of great understanding, not out of anger. And that is the very core of religion.
From this moment think more of yourself as an individual rather than as a Christian, Hindu, German, Japanese, Catholic, Protestant. Think as an individual, not belonging to any collectivity, not belonging to any mob, not belonging to any crowd. Then one starts living on one's own, and life takes on a different dimension. Then you can soar as high as you want.
With the crowd you have to move with the crowd, and it is very slow. It takes thousands of years to move a single inch. It is such a gradual process, and the crowd moves with such resistance that the very joy of movement is destroyed. The individual is free to go deep into himself, to go deep into beauty, to go deep into love. There is nobody holding him back.
Think of yourself as alone, and in aloneness there is great benediction.

Prem means love, anatta means no-self. Love is possible only when you disappear. The more you are, the less love is possible. When you are occupying the whole space of your being, love cannot penetrate you. One has to completely empty oneself. The emptying of the self is the first step in growing into the world of love. And the world of love is the world of god. The way of love is the same as the way of god.
If you are, god cannot be. You go out from one door and from another door god comes in. The meeting is possible but the meeting never happens as two One cannot meet god as a separate entity. Meeting happens but it is a kind of dissolving. It is not union, it is unity. That is the meaning of anatta: become a no-self, egoless, and in egolessness all is possible -- all that is good, great, beautiful.
The only disease man suffers from is the ego. And it is so easy to drop it. One just has to see the point -- that this is the source of all

one's misery, this is how one is poisoning oneself continuously. There is no other hell. Once it disappears... and it can disappear even in a single instant because it is not a real entity. It is just an idea in the mind -- it can be dropped any moment. And the dropping of it is the greatest event in life.
Nothing more valuable can ever happen to a person.

Deva means divine, anitam means amorality. God is neither moral nor immoral. God is beyond. The concepts of good and bad are our inventions -- they don't belong to existence itself; they are man's creations. The society needs them. The sinner and the saint are our fictions.
From the vision of the ultimate there is no sinner, no saint. There is no heaven, no hell, no punishment and no reward. Life is one, absolutely one. And whatsoever appears as contrary is not contrary but only complementary. The sinner is just the other side of the saint, and vice versa -- just like day and night.
Once this understanding sinks deep into the heart, one is freed from duality. Duality divides, makes people schizophrenic, because once you think that something is good and something is bad, you start repressing. You have to repress the bad. And nothing ever changes by repression. On the contrary it accumulates, and in its own time it will take revenge That's how anger becomes rage and ultimately becomes madness. And once you think something is good you start doing it, even though it is not coming from your heart -- the hypocrisy....
So the division creates two things in man: repression and hypocrisy. Both are bad -- bad for growth. A man needs to be natural, spontaneous, accepting all his aspects. The dark side has also to be accepted -- it is a side of you and when all is accepted, great transformation happens through that acceptance. Then good and bad join hands; the saint and the sinner meet and merge into one. That's what is meant by becoming integral, and that integration makes you individual.
The word is significant: 'individual' means indivisible...

[A sannyasin, on his first visit here, says: I feel that now I'm here, in some ways I seem to be fighting you.]

That's true -- I can see it -- but that happens to almost everybody, more or less... to women less, to men more. That's how the male mind functions. It knows only one way to relate, and that is fighting. And the more it becomes aware of the possibility of surrender, the more it is in a panic. The more it sees that the door is open and one may get in, it starts escaping. That is one of the problems of the male mind. To become a disciple is very difficult for it, because the first requirement of disciplehood is to say yes, with a total heart and the male mind is efficient only in saying no. It lives out of doubt.

This doubt has also been helpful in many ways, it has paid much. The whole of science has grown out of it, so it is not just useless either. And the mind can convince you that by saying no, by doubting, man has progressed much -- and it is true: man has progressed much. As far as the outer exploration of man is concerned, doubt is the key. But as far as the inner exploration is concerned, doubt is the block. There, in the inner journey, trust is the key.

Science grows out of doubt, philosophy grows out of doubt, but religion grows out of trust, poetry grows out of trust. Doubt brings violence in life; that's why science has been so violent. It has destroyed nature, it has destroyed the whole beauty of the earth. It is almost helping man to commit suicide. It is a rape -- violent, murderous. And as science has become more predominant, religion has disappeared from the world, because doubt is a block there. When religion was predominant there was no science, because trust is a block as far as science is concerned.

In the future man has to come to a great understanding -- that when you go out, use doubt; when you go in, use trust, and don't become identified with either. Up to now man has not learned this. He becomes identified either with doubt or with trust. If he becomes identified with trust he remains in great poverty as far as the outer world is concerned. That's what is happening in India, in the East: people are starving, poor, and they will remain poor unless they learn how to doubt. They have become too identified with trust.

The West has become too identified with doubt, so now you have affluence, great technology, beautiful buildings and everything, but man has disappeared. Things and things have piled up but the master is found no more; the one who was to use all this is dead! In the inner world there is only a kind of nightmare -- misery, anguish, emptiness, meaninglessness. The West lives in an inner poverty just as the East lives in an outer poverty. Both are wrong.

Man has to learn something absolutely new -- it has not happened before -- and that's my whole approach here. My sannyasins have to learn two things: as far as outer exploration is concerned, use doubt, and be in absolute doubt, but the moment you turn in, turn the doubt off. Learn how to turn it on and off, and then let there be a flow of trust. Fight with the outer and surrender to the inner. And I am not calling you forth from the outside -- I am calling you from your inside; I am your interiority.
But that will also happen -- nothing to be worried about. Just be here, do a few groups. Slowly slowly you will see, you will become infected. So many people are infected -- you cannot survive long!

[Previously Osho had given a sannyasin advice on dropping her alcohol addiction. Tonight she says her boyfriend has fallen in love with someone else. She says: When I'm with my family and in the moment, everything is beautiful, everything is good... and when I'm alone or when I start thinking, then much pain comes.]

And have you done gibberish at all?...
That will help very much at this moment. So whenever you are alone, rather than thinking, do gibberish. Just sit silently and start saying any nonsense that comes -- meaningful, meaningless, relevant, irrelevant, just sounds or whatsoever. And get very passionately into it, as if it is a dialogue.
Much is at stake and that will relieve you of the whole pain. You are going through a very very meaningful process, so don't repress it. This is a way of expressing it. If crying comes in it, allow it. And avoid alcohol, go on avoiding, because that is only a kind of repressing -- that is just befooling yourself. That doesn't help.
You will be able to do it (gibberish). Enjoy it and really get into a passionate dialogue. And whenever you want to do it you can, and each time it will relieve you of the pain and heaviness and the loneliness, and you will come out of it very clean and fresh, as if you have taken an inner bath.
After one month report to me -- but go on avoiding the alcohol. Good.

[A sannyasin says that since the Vipassana group she doesn't feel any more sexual energy and she feels she can't live without it.... Because without that energy my life has no importance.]

That is just a western fallacy. In fact, life begins only when sex is finished, because then you have all the energy available for a thousand and one things; otherwise sex takes all your energy. Don't think in terms of life having no meaning if sex disappears. Then you have all the energy to create meaning! You are free from biology and your energy can move on a higher plane of spirituality.

Sex is a very much lower phenomenon. It is nothing special to humanity; all the animals live in it, all the vegetables live in it. It is only man who has the capacity and the grandeur to go beyond it. But in the West, after Freud, the fallacy has become very predominant that if sex disappears then all disappears. The animal disappears in you, that is true, but the disappearance of the animal can become the beginning of something great.

And I can understand -- you are not aware of what it will be, so you feel frightened, If you were an Easterner you would have been tremendously happy because of it, because in the East everybody is trying to go beyond sex and they cannot. This is going to happen more and more in the West, because the more sex becomes freely available, the sooner will you be finished with it.

Now see the paradox: the eastern mind wants to go beyond it and cannot. Because he wants to go beyond it he becomes repressive, and the more you repress it, the more sexual you become. And the West is afraid that if sex disappears, all disappears, so have of it as much as you can, squeeze it to the very last, and be in a hurry, because nobody knows -- tomorrow may be death. So people are deeply indulgent in sex. The more you indulge, the sooner you are finished with it. It loses charm, it loses charisma. It becomes such a futile activity, utterly boring, frustrating.

This is one of the reasons why I am all in favour of people going into sex, because to me that is the only way to transcend it. And I am creating a totally different kind of mind which will not be either eastern or western. Sex has to be indulged in because that is the only w ay to go beyond it. If it is happening on its own, feel happy. Don't be worried about it and don't get into a panic. And I will teach you ways to put your energies into new dimensions now. Biology is not all: sex can become love; love can become prayer. There are dimensions beyond dimensions, peaks beyond peaks, and sex is the lowest. And when I say lowest I am not condemning it, remember.

It is simply a fact that it is the lowest peak. That's why it is available through nature -- you are born with it; other peaks you will have to

learn and grow to. They have to be earned, one has to become worthy of them. But sometimes it happens that sex naturally disappears -- maybe because of your past lives, maybe in this life you have seen it too much and you are disillusioned. And if you cannot be disillusioned in France, where can you be disillusioned? That seems perfectly logical... absolutely logical! But don't be worried!

[Osho then checks her energy.]

Good. Very good. I don't think you can get it back... and I am happy that you cannot get it back! You can force yourself into it but it will be mechanical. You will be like a zombie -- just doing something, but not in it at all.
You can try, but it cannot be revived The energy has moved from your sex centre. It is no more there; it is moving upwards. You can force it, you can fight with it, but that will not make you happy. It will be a dull kind of activity. It cannot have the old charm again; you have grown out of it.
So rather than putting your energy into creating a hypocrisy around yourself, put your energy into helping the energy move upwards into new dimensions. Create music, poetry, painting, meditation... sing, dance. And you will be surprised: from these activities you can feel such great orgasmic experiences as you have never felt before through sex.
When the painter is lost in his painting, a moment comes when he is no more the painter. Something unknown possesses him and paints through him; there is great orgasmic joy... Or when the dancer is lost in the dance. The orgasm is far more total than the sexual. And it is not confined to the genitals -- it is spread all over the body; each cell of the body participates in it.
Sing, dance, play music. Something greater is knocking at your doors -- receive the guest!

DON'T LOOK BEFORE YOU LEAP
CHAPTER #26

27 July 1978 pm in Chuang Tzu Auditorium

Deva means divine, anupa means unique. And each individual is unique; they are not a repetition of anybody else. And one should not ever imitate. Learn but never imitate. Learn from the whole existence, but never try to become a carbon copy. That is the only way to reach to god. Only when you are yourself can you reach. If you are somebody else, then it is impossible to make contact with the divine. Only an authentic person can have the contact.
And authenticity means: one should insist on remaining oneself.

[Osho gives sannyas to a small child and speaks to the mother.]

Deva means god, rupo means the form -- in the form of god. Each child comes fresh in the form of god. Children have to be respected immensely; they have to be loved. Don't give your knowledge to them and don't try to give them a fixed pattern. Give them love and freedom.

Anand means bliss, surendra means a god. Existence revolves around the centre of bliss. We remain on the periphery, hence the misery. The farther away we are from the centre of existence, the more miserable we are. And the distance is created by thought; thought is the distance between the center and the periphery. The moment thought disappears, the periphery disappears Suddenly you are at the center, you are the centre, and in that moment all is bliss. Whenever we touch the centre, even by accident, there is bliss. Misery is basically a shadow of thought: the more you think, the more miserable you are; the Less you think, the more joyful. And if one can drop thinking altogether then all misery disappears of its own accord. It cannot exist without the mind. And the mind is nothing but the process of thought -- it is not a faculty, just the process of thought, just like clouds passing. Clouds can be so thick that you cannot see the sun, although the sun always remains there. Thoughts can be too thick, dense clouds, and you cannot see any bliss in life, although the bliss is always there.
Whenever there is a little thinness in your thinking, whenever feeling takes possession of you and thinking becomes secondary, you become more blissful; but, feeling also is a subtle thought. In the ultimate state there is neither thinking nor feeling; both disappear.

These are the three states -- from the mind to the heart and from the heart to no-mind and no-heart. Man is in the world of thinking, and man needs to be in the world of no-thought, and between the two is the world of feeling.
Slowly slowly move from thinking to feeling. Feeling is just midway: It is not exactly thought and not yet no-thought. It is a vague thought, has a very thin layer, very subtle. You cannot be articulate about it but you feel it and you can translate it into thought if you try. It can become thought any moment, it has the seed. But the first step is from thinking to feeling and the second step is into nothingness. These two steps are the whole journey. From the periphery, from the circumference, you suddenly find yourself at the centre, as the centre. Hence in the East we have always called bliss the ultimate god. Bliss is our name for god.

[Osho explains the meaning of deva punito -- divine purity or simplicity.]

Divine purity reduced to practical life means spontaneity. The spontaneous person is innocent.
He has a quality that only children have, and that is the meaning of purity, innocence. He has the quality that animals have and the trees have and which man has lost.
To be spontaneous means not to act out of the past, because out of the past is all cunningness, cleverness, calculation, arithmetic. When you act in the moment and it has no reference to your past, the action has a beauty, a purity -- the same as a small child's act. Whether he laughs or cries or goes into a tantrum or becomes angry, all his acts have purity -- it is uncalculated. His anger is hot and not cold. The calculated anger is cold. His anger is natural, a responsiveness. He has not brooded over it, he has not planned it. He is just in the hands of nature -- hence the beauty. He is surrendered to his nature; he is not trying to control his life. And that's what Jesus means when he says 'Unless you are like small children, you will not enter into my kingdom of god.' And the more experienced we become, the farther away we are from the kingdom of god. Those who know are far away -- the ignorant are very close.
So act in the moment, live in the present, slowly slowly don't allow the past to interfere And you will be surprised that life is such an eternal wonder, such a mysterious phenomenon and such a great gift that

one simply feels constantly in gratitude. So this is my message for you: live in the moment, herenow. That's why I call it divine purity; the human purity is just the opposite of it.
And remember: impurity is not the real opposite of divine purity; but human purity is the real opposite of divine purity. And by human purity I mean people who are evil but who are trying to be pure by calculation -- the so-called saints who are trying to be pure so that they can have the kingdom of god. But that is a bargain. How can it be pure? It is businesslike -- how can it be pure? They are simply waiting to be rewarded; they are not pure people. If some day they come to know that there no reward, they will drop all their purity. They don't have any joy in it -- they think of it as a sacrifice, as if they are obliging god by being pure They are doing it, they are the doers of it. It is not simple, it is not innocent. It is planned and a very long-range plan, even for after death. They are trying to control not only life but death too... and after death too.
So the so-called saints are never pure, they cannot be; they don't know what purity is. Their character is just a hypocrisy, cultivated from the outside. And because there is a motivation in it, it is impure. Motivation is the poison that makes everything impure. Only the acts which are without any motivation are pure acts, and a pure act is a liberating phenomenon -- it is a moment of truth. That's why I call it deva punito, divine purity -- not something cultivated by the human mind but something received as a gift.
Just live moment to moment and the gift will start arriving, something from the beyond will start descending in you, and the joy of it is infinite. That and only that gives meaning to life, nothing else.

Life is a garden of love, and the moment we forget it, we go astray. The moment we forget love, we fall from grace. That's the original sin. If one can remain loving, and if loving becomes one's very quality, then there is no need for any other religion. Love is enough unto itself, because prayer grows out of it of its own accord. And one day god arrives -- one need not go in search of him. He himself comes seeking the heart that loves.

[A sannyasin asks: I would like to know whether it's better for me to watch negative feelings or to express them, because I feel that when I watch them I manipulate them or suppress them.]

You have to express them. Watching will be repression. Right now watching won't help; only in a later phase. First you have to express them. So whenever you feel that something is accumulating inside, go to the river, or into your room, close the door, beat the pillows, shout -- but express it. Right now just watching won't help; it will harm.

And the more you express, the more you will be surprised that a different kind of watching arises. You will catch yourself red-handed sometimes in tremendous anger. You will see that you are watching -- expressing and watching Not that you have to do it -- it will come of its own accord. One day beating the pillow in great rage, suddenly you will find that you are watching too. But not that you have been trying to watch -- the watcher has come on its own, and when the watcher comes by itself, it has a tremendous beauty. Then it never represses.

A forced watching is always repressive, and you are carrying something in you that has to be catharted first....

Encounter [group] has to be done, mm?... But this has to be absolutely clear in your mind, that watching will come; first go into expression. And there is no need to express on people, because that creates unnecessary troubles. They react, you react, then it becomes a vicious circle and there is no end to it.

Whenever you feel something is there, hovering, go to the river and just throw it out completely. For at least one month cathart, and after one month remind me again.

[A sannyasin says she feels she has been helping many people in the West to come to Osho. However she has stopped painting which she used to do.]

It will come, but wait -- don t start yet. First help people and be completely drowned in me and my work, and one day suddenly painting will be back, and with a new vigour and with a new vision... and it will be something that you have never done before; it will not be your doing then.

In Zen they say: First one has to learn painting, then one has to forget how to paint, and then after years one day, it starts coming through again. When you have completely forgotten the technique -- you don't know how to paint at all, you have no conscious idea -- it explodes in your consciousness. Then you paint like a child. Then the painting is

not yours; it is divine. It may be painting, it may be poetry, it may be music, it may be anything There is one kind of creativity that is managed by you, manipulated by you, and there is another kind of creativity in which you are just a vehicle, a passage.
Good, that you have started. Meditate, help people, and it will come one day. And when it comes you will be surprised that this is so new, this has nothing to do with your past. It will use all that you know about painting -- your whole past will contribute to it -- but it will not be just the sum total of it. It will be something plus, and that plus is valuable.

[A sannyasin, leaving for the West, says he feels as if he is going into the water. Osho checks his energy.]

But the intensity is not as much as it should be -- it is very lukewarm, so you feel half-half, divided. Something wants to happen, but energy is not available. So it goes to a point and then disappears; you go to a certain point and then all simply disappears, and you feel like falling back....
Nothing to be worried about. Just a little more intensity has to be created....
Do two things there back home. One thing is: every night stand in the middle of the room and just do latihan.... That's one thing in the night before you go to bed -- just twenty minutes latihan will create great energy. Then go to sleep.
And in the morning when you get up, the first thing to do is gibberish, for twenty minutes. So that will keep your energy at a very high pitch the whole day. For two months these two things: in the night, latihan, and in the morning, gibberish -- twenty minutes each. Then when you come back, the first thing to remind me about is this. Then we will create... just a little more energy is needed.
You reach a point and then-the energy is not available and then you start slipping back -- then you start feeling guilty.... I understand. Now I can see exactly what it is, mm? But it will disappear -- nothing to be worried about.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #27

28 July 1978 pm in Chuang Tzu Auditorium

Krishna is one of the incarnations of god. The Hindu concept of god coming to earth is not like the Christian -- not that god has only one son, not that god only comes in one form, as Christ: god comes in many forms, god comes in every age. God comes in every country, every time, because god is not yet in a state of becoming careless towards man, and will never be. God still hopes that man can be redeemed, that man is not a hopeless case, so god comes again and again.

And whenever there is enlightenment, god takes possession of the enlightened person, because the enlightened person is not a person at all; he is just emptiness. And only in that emptiness can god take possession. So whenever there is this emptiness, whenever the ego disappears, god immediately appears. These are two aspects of the same phenomenon: the ego disappearing and god appearing; the death of the ego is the birth of god.

So in India we have many incarnations of god. Every enlightened person is a god person. His own personality is gone. Now he is just a hollow bamboo, and god can make a flute out of him and can sing his song. And one of the best songs that he has sung is through Krishna... one of the most beautiful, most enchanting.

The very word 'krishna' means enchanting, that which attracts, magical, that which is like a magnet and by which people's hearts are suddenly moved.

And Krishna is also one of the most affirmative expressions of god. Jesus is a little sad. And who knows? -- Christians may be right; they say he never laughed. At least in the way they have depicted him he seems to be completely incapable of laughter. He may have laughed, but the story that has come through the Christians is not of a laughing Christ, and you cannot think of him as dancing. Somehow they have made him fit with the cross. He looks perfectly made for it; the sadness, the heaviness, the seriousness, go perfectly well with the cross.

Krishna goes perfectly well with the flute, with flowers around his neck, with beautiful clothes -- the clothes of a dancer, with ornaments on his body and with a throne, with all the grandeur, with a crown made of peacock feathers... utterly beautiful, utterly affirmative.

The message is that religion should be a matter of dance, laughter, love. It should not be serious. It should be light -- it should not be grave. It should be capable of loving this world and of affirming life, not negating it.

[The new sannyasin says: I feel as if you know me.... but it's very strange.]

It is, but strange things are possible in life. Life is so full of strange things -- things which one cannot believe but which one has to believe because they happen, things which are incredible. If somebody else tells them to you, you will not believe them, but when they happen to you, you have to believe. And that's why life has value: it is a constant surprise, you can never exhaust it, and each moment something turns up which you had never expected, never dreamed about.

Life takes such sudden turns -- unexpected, unpredictable. That's the beauty of it. That proves it is not mechanical. That proves it is something more than a mechanical existence. It is not repetitive. And strange things are the only proofs that god must be, because strange things cannot be explained by reason, cannot be explained away by reason. Reason simply stumbles over strange things and is at a loss. In those moments when reason is at a loss something of the beyond penetrates you. And the man is fortunate who comes across such moments more often. And if you become available to such strange spaces, they will come more often, they will happen more. In fact they have always been happening but you were not aware. We only see that for which we are on the alert. We go on missing much just because we are not looking for it!

Scientists say we only see two percent of life; ninety-eight percent is simply passed over. And in that ninety-eight-percent is all that is beautiful, all that is beyond comprehension, all that is strange and mysterious. What we see, the two percent, is nothing but utilitarian -- concerned with bread and butter... small things: the house, the family, the relationship. Sooner or later one settles into a certain pattern and then goes on revolving in the same pattern for the whole of life, and dies.

Remain available to these strange things -- invite them. And when they happen, don't be in a hurry to dissect them and don't be in a hurry to find some explanation for them. Wait! There are not

explanations for each and everything. And the things which have no explanations are the real things. They are the doors -- they take you into the unknown
And the things which have explanations are ordinary. Things that can be reduced to knowledge are just mundane, and things which are elusive and go on slipping out of your hands, are mercurial, like mercury, they are the real things. Follow them -- wherever they lead you go with them, trust them, and you will never be a loser.

Prem means love, rajo means the secret -- the secret of love, or love, the secret. Love is the greatest secret there is, and if one can discover it, one has discovered an inexhaustible treasure. It is oceanic. One can go on and on. It begins but it never ends; it has a beginning but no end.
On the path of love, many things happen of their own accord. It is not the path of effort. The path of love is the path of surrender. You don't do much -- rather, on the contrary, you simply allow yourself to be available for things to happen. You are in a receptive passivity.
The path of effort is to be active, to be searching, to be seeking. Some way or other ego is involved in it -- it is an ego trip. On the path of love one surrenders. One is not even to search or seek. One waits... one is patient, and whenever the time is ripe, things start happening. Love is trust that it is going to happen if one can wait enough.
On the path of love many things grow. Prayer grows... without any effort. The lover comes to know about prayer not through any scripture, not from the church. Those prayers that come from the scriptures and the church are going to be pseudo, false, because they have not grown out of your heart. They are plastic. You have purchased them in the market. They are not real flowers. That is not the way of growing real flowers. One has to become the soil. Roses come but one has to become the manure. One has to die for those roses to come. On the path of love, prayer grows. Suddenly one day you find that the rose is blooming, it has bloomed, and you are full of the fragrance. And that fragrance is always new. It is not the prayer that Jesus did or Krishna did. It will be your prayer -- it will come out of your being; it will have your colour, your form, it will have your signature on it. It will be authentic.
On the path of love celebration grows of its own accord, and dancing and singing, and life is no more a struggle but a let-go. And there are

things which happen only when you are in a let-go. All that is great happens only when you are in a let-go. If you are in an effort to conquer, you will conquer only small things.
Conquerors can become at the most Adolf Hitlers, Napoleons or Alexanders. They never become Buddhas -- they cannot. To become a Buddha or to become a Christ, one has to be not in the mood of conquering at all, but, on the contrary, to be conquered by god one has to be feminine. That is the secret of love: to be feminine, to be passive, to be open, vulnerable, ready to absorb, ready to be pregnant, just to be a womb, and all that is needed comes. That's what I call trust -- that it comes; whenever your real need is there, it comes. It never comes by your search. It comes only when your real need is there. When you are really thirsty, your thirst will be quenched.
That's what Jesus means when he says 'Knock and the door shall be opened unto you. Ask and it shall be given. Seek and ye shall find.' But by 'seeking' he does not mean an active search, because he says 'The kingdom of god is within you.' How can you seek it actively? Where can you go to search for it? There is nowhere to go. One has to relax into oneself. The seeking has to be passive, the knocking has to be passive. It has to be a kind of prayer in love.

[The new sannyasin asks how to accept that she is not close to Osho.... It takes so much effort.]

But you will be close! It takes a little time....
Effort will not bring you close to me. Effort is the thing that is keeping you distant. Drop the effort! Just be in a loving space, that's all; be in a prayerful space, that's all... and you will come closer and closer. It is not a question of your having to come closer. You are; it is just that your effort is not allowing you to see that fact. You are so concerned, so worried about being close that you can't see the fact that you are close. Your whole mine is focussed on how to be closer so it can happen. You can go on searching for something which was just around the corner.
Closeness is not a thing that can be achieved by effort. The distance or closeness are not spatial, not in space; they are inner. One can be close to me thousands of miles away physically, and one can be distant just sitting in front of me. So it is not a question of space or time. It is a question of seeing what is the case. From my side I am

very close to you. From your side you are still making efforts, and your efforts are your undoing.
Drop the efforts and just enjoy being with me. Forget about closeness, etcetera. Just enjoy. Be happy that you are with me, and suddenly you will see that all the distance has disappeared.

[A sannyasin says he has doubts about being a sannyasin because he just wants to do a little meditation, be with his children -- not striving to make something special of his life.]

It is not special at all. Sannyas is exactly that: to live a very ordinary life. These clothes and this mala are just to remind you so that you don't forget, that you have to live a very ordinary life. One tends to forget. The ego comes in again and again and starts being special. The ego is so clever that it can even try to be absolutely ordinary so that one becomes extraordinary.
It can even hide behind the so-called ordinariness. It can say 'Look! I live a very ordinary life. Nobody lives such an ordinary life. Everybody is after being somebody special. I am not!' But it is finished -- the ego has come in!
These clothes, your love for me, your relationship to me, is just to remind you how cunning the ego is. And they are a protection. You are still in a space where the ego can destroy you; this is a protection. And this idea comes to many people. They think 'Now, meditation is going well, things are feeling good, so what is the need of sannyas?' They don't understand that the more things are going well, the more is the need, because the more you become soft, vulnerable, open, the more protection you will need.
Otherwise you can be easily destroyed by small things that are always there like seeds in the mind. Once you forget about meditation, about me, about sannyas, those small things Like seeds will sprout again and become big trees. The seeds are not yet burned. It may be just that those seeds are playing a trick upon you. So be ordinary -- there is no problem in it; that's how one should be. Live the ordinary life of eating, sleeping, taking care of your children, loving. Don't make anything special of yourself. But this is precisely what sannyas is! Sannyas is not something special.
And doubts are expected. They will always be coming; until the mind is dissolved totally doubts will go on coming. They will come less and less but they will come. And then there are moods when you are

flowing, when you are happy; doubts are less. When you are not flowing and you come into a valley part, dark part, doubts are more. It is like in the day, fear disappears, everything is clear. In the night, in the same room, all is dark and the fear comes back. Doubts always come when you are more unconscious, trust always when you are more conscious.

The totally conscious man is absolutely trustful. You can go on deceiving him but he will not doubt you -- he cannot; it is simply not possible. He will not find anything that can bring the doubt back. You can kill him but he will die in deep trust.

It happened... there is a very famous Tibetan story: A young man came and surrendered to a master, but the master was a bogus one, just a pretender. But the disciple's surrender was so tremendously total that he achieved. The master was bogus, the master knew nothing, but the disciple's surrender was total, his trust was total, and miracles started happening in the disciple's life. Even the master was surprised because he could not believe it -- he himself could not do such things! The disciple was doing things: he was walking on water! The master himself tried, thinking 'If my disciple can walk on water, then why not I ? Maybe I have not tried it yet.' He asked the disciple 'What do you do?'

The disciple said 'But what is there to do? I just simply remember you! I remember your name and everything is possible. I have passed through fire and I was not burned; I have walked on water; I have jumped from the mountain cliff and I was not hurt. Just your name! And you know it -- why are you asking me?'

The master tried but he nearly drowned. He tried saying his own name, he tried to remember himself, but he was afraid; doubt was there. He could not believe that this was possible -- just repeating his name?

So it is not a question of whom you are with. The greater question is: how much trust? But one cannot force trust. If you force, those doubts remain repressed and they will come back; so rather than forcing trust, watch those doubts, become aware. Observe them, take note that they are there, but don't be trapped by them, don't be overpowered by them.

Buddhists have a technique for it. They say: when doubt comes, repeat inside 'Doubt, doubt'... and watch. Whenever doubt comes repeat twice 'Doubt, doubt' and watch. You are the witness and the doubt is there -- and you have named it doubt; just watch. You have

labelled it. And slowly slowly you will see that if you are not identified with the doubts, they come less and less and one day they disappear. That day is a day of great liberation when all doubts disappear and only trust is left. That trust will give you all that your life contains in itself. It will give you the whole world.
So the idea is good -- remain ordinary, but don't make much fuss about it, mm? Enjoy it and continue to meditate.

[The sannyasin then says he doesn't feel like doing groups.]

That s the doubt.
I am not saying to you to go into fire and I am not saying to walk on water and I am not saying 'Jump from the cliff, off the mountain.' Just think if I say 'Jump from the cliff, off the mountain!' I am just saying do a few groups, and the 'no' comes.
The I is too strong -- 'I don't feel like it.' If you have not done any groups what right have you to...?
You have never done them, so how can you have some idea of whether to do them or not, or whether they will be helpful or not?... Then why do you decide so absolutely and so easily ? Why do you allow the no to come? You could have said to me 'If they are helpful, I will do them.' But you cannot even ask that.
And you think you will be able to live an ordinary; life! You say that these doubts are there and you ask how to drop them... but you have been nourishing them.... Nourishing them, nurturing them, feeding them.
It is up to you. Just be here.

[A sannyasin says that deep inside he always feels sad. Osho checks his energy.]

Nothing to be worried about. It is not really sadness -- you are just becoming less excited, and that's good. It can appear to be like sadness. Many things are so similar that one can get confused.
If a man has always lived with excitement and then it leaves, he feels like falling into sadness. But it is perfectly good. Your fever is disappearing; you are becoming more still, more calm. Don't call it sadness. It is just the silence that comes after the storm... and more silence will be coming.

If you call it sadness you have already taken an anti attitude towards it. In calling it sadness you have already condemned it, and you will hold yourself back. You will try to do something so that you are not sad. But it is not sadness at all -- it is just a meditative stillness, something immensely valuable. Only later on will you be able to see the point of it... when it has come to its full flowering.
It is just as if a man has always lived with fever and then he becomes healthy, the fever disappears. He will think 'What is happening? I am losing my energy, my heat, my life. I am becoming cold. Am I dying or something?' All that is happening is that the fever is leaving him -- he is becoming healthier. It's perfectly good.

[A sannyasin couple have just arrived from the West. Osho had told them to live separately. Osho checks their energy, and says there is no need for them to separate. But give each other as much space as possible, for they love each other deeply and a love of that intensity needs a break. Mini-divorces every day mean there need never be a real divorce. Love is like food, says Osho, and if you go on stuffing yourself with chocolates and with goodies all day long, you'll never experience real hunger. Love is a food... a goodie, beware of it -- don't go on stuffing.]

[Another couple are in conflict. The man says when he is with his partner he feels surrendered to her and its tremendous, but often he needs a few days away from her, and she does not like this.]

(To the man) Simply listen to your feelings. When you feel flowing, flow; when you don't feel flowing there is no need to force it. Don't create unnecessary problems for yourself. And she is perfectly ready to allow you that much space; there is no problem from her side. But be true: whenever you are feeling flowing, flow. Don't play a politician. In times when you want to be with her -- as she is saying -- you say no, but she feels that you want to say yes. Don't play the politician. If you want to say yes, say yes; if you want to say no, say no. Because women are very perceptive. If deep down you want to say yes and on the surface you are saying no, she will be able to feel it. They have a deeper sensitivity to feel, they are intuitive. It is very difficult to deceive a woman, and she is almost always right.
So there is no need... when you love a woman, simply be true. Don't play this male chauvinistic game. The male mind is such that even

when it wants the woman to be close, it says no, because it wants to pretend 'I don't need anybody. I am enough unto myself. If you want me, you can come, but I don't need you.' That is foolish -- you cannot deceive a woman -- and that unnecessarily creates complexity. Life as it is is complicated enough; don't make it more complicated. Make it as simple as possible. If there is yes, then yes; if there is no, there is no. Don't create confusion. And she will be able -- she loves you -- she will be able to understand it when you want to say no; she will not feel offended.

Truth never really offends. To be true to a person is really being respectful to the person. If you are not respectful then you have to be diplomatic. Then you have to play; you have to use games and strategies. But when you love a person simply say.... And it is not in any way condemning her; when you want to be alone it says nothing about her. It doesn't say that she is not worth anything or she is not lovable or you don't love her any more. All that you are saying is 'Right now I am not in a flow.' You are saying something about you, not about her.

And be true to yourself too. When you are not feeling in a flow, if you enforce the flow, it will be false, pseudo, and you will take revenge on her. You will be angry, because it is because of her that you are in this enforced role, as if she had been forcing it on you. And when you are not feeling to move with her, to go into love, to be together, don't feel guilty either. One cannot be in that state of loving twenty-four hours a day. It is a rare moment -- it comes once in a while -- and it is valuable because it is rare. If it is just an ordinary thing, available on order, it will be of no value. It comes when it comes; you cannot order it. It is not in your control, so what can you do? When it comes, go together.

And remember the second part of it: sometimes she may not feel flowing with you. Then be respectful to her feeling; don't disturb her. Don't force her to be with you or to be loving. Just out of your consideration she may go with you, but then it is false, and anything false never satisfies, never. Only truth gives contentment. So what is wrong in it? One day you feel flowing, flow; then for three days it disappears. Perfectly good -- three days are not long. One can wait for the day that will be coming after three days. And don't feel that you are in a miserable state because only once in three days do you feel flowing. You should be happy! There are people who don't feel

flowing and months pass, years pass, and there are people who have never felt flowing in their whole lives.
But just be true, and don't be diplomatic... and report to me after six weeks how you are flowing. But things are perfectly good.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #28

29 July 1978 pm in Chuang Tzu Auditorium

Anand means bliss, rupena means form -- the form of bliss. Each being is a form, a certain form, a certain manifestation of the ultimate reality, and the ultimate reality consists of nothing but bliss, hence the search. We are searching for our home, we are searching for our original source, our original face.
The search is for the ultimate nature, and until it is found, restlessness continues. There is no way to avoid it. No comfort can be of much help. Maybe momentarily one feels calm and quiet but again the restlessness arises. It comes back again and again; it is a goading. It keeps you searching for nature, for tao, and that tao is bliss.
To be unnatural is to be miserable; to be natural is to be blissful. Let nature and bliss become synonymous in your consciousness. And whenever you feel miserable, remember: somewhere you have gone astray from the natural course, you are no more in tune with it. And whenever you feel blissful, remember: you are in tune. So watch, observe your blissful moments so that you can move into them more and more, so that you know how they come. It is not a science -- it is a knack; one has to learn the inner art of it. And the only way to learn is to watch your blissful moments.
There is not a single person on the earth who does not have those moments sometimes. Even though we have become very unnatural, nature asserts itself; there are moments it takes us unguarded. A bird suddenly starts calling and you fall silent... and suddenly, the benediction of it. Or it starts raining and it takes you unawares. You slip out of your mechanical habit for a moment; you are no more a

robot. And the smell of the wet earth.... Anything new, anything that surprises you, brings you out of your robot-like existence, and there is nature in all its beauty.
Those moments are rare because they have to come in spite of us. But watch: see how they come, from where they come, in what ways they arrive and in what receptivity they find you, and find you more often, and what the barriers are that prevent them. And in the same way watch your misery -- how it comes, how it happens. Just watching both, slowly slowly the balance... suddenly one has the knack. Then those moments can be invited more and more, and those miserable moments can be dropped by the way. And once the knack is learned, there is no barrier between you and god.

Anand means bliss, subodha means awareness -- blissful awareness. Misery is unawareness. We create it because we are moving almost in sleep. We are doing things so mechanically that we go on missing the spontaneity of existence. We can't meet in it -- we remain hooked to the past.
Machines have only a past -- no future and no present -- and the mind is a machine, a bio-computer. It has only a past; it functions out of the past. It knows nothing but habits, and out of those habits it goes on responding. Those responses are false. They are reactions, not real responses. A response, to really be a response, has to be spontaneous. It has to be out of awareness and not out of the mind.
Remember to act more and more with alertness. Even in small things -- walking; walk with full awareness. Let the whole world disappear and just be the walker or the dancer. Or in taking a shower, remain there in the presentness of it -- the water falling on you, the cool touch, the joy and the freshness that is coming to the body, the exhilaration.... Remain alert to it all and you are in meditation.
Life has to be transformed into a continuous meditation. Meditation is not a question of something one does for one hour every day, and then for twenty-three hours one can remain unaware, mm? That won't help, and that one hour will be false, pseudo; it cannot win against twenty-three hours of mechanicalness. One has to spread meditation all over one's life. Walking, eating, talking, listening, in whatsoever you are doing, be there in tremendous attentiveness, as if that's all, as if life and death depend on it, as if there is no other moment, as if the next moment is not going to come.

Then the whole energy pulsates in the present moment. That pulsation is subodha, and that's what brings one to reality, to that which is. And it is the only thing that can give bliss, joy, what Jesus calls the kingdom of god. So your name has the message for you.

Life gathers meaning only when it becomes poetry. If it remains prose it remains meaningless. Unless it gets anchored in the heart, it remains superficial. And to be anchored in the heart is to be a poet. To look at life with the eyes of feeling is to be a poet. To be in a romantic relationship with life is to be a poet.
Man can have many kinds of relationship with life. The scientist has one kind of relationship. It is antagonistic; it is not friendly, it is inimical. He is there to conquer life. The very idea is ugly. His effort is a kind of rape on nature. He wants to force life to reveal its secrets; his effort is violent. So it is not accidental that as science has grown more and more, nature has been destroyed; man has been uprooted from all nourishing soils. The ecology is destroyed; and not only the outside but the inner ecology of the mind is also destroyed. When the outer is destroyed, the inner is also naturally destroyed. They go together, they are part of one whole.
If a man has a relationship with life, and the relationship is that of enmity, it will remain a kind of tense affair. Joy will be impossible. At the most one can hope for a comfortable life, but not a celebrant's life, and a comfortable life is nothing but a comfortable death. Life has to be a celebration -- one should not be contented with less than that. Life has to be a dance.
The other polarity is to be related to life as a poet; it is just the opposite of the scientist. To be related to life as a poet means not to bring your head in between but to be in a direct contact with life through the heart. And when the heart functions directly with life, joy arises. Joy then is natural... when the heart is in tune with life, and dances with life.
It cannot happen through logic -- it can happen only through love. And it cannot happen by forcing nature to reveal its secrets. It can only happen by surrendering to nature. Because nature is vast and man is tiny... just a ripple in the great ocean. And the ripple cannot fight with the ocean; that is so stupid. The very idea of conquering life or nature is stupid. The wise man is one who allows life to conquer him, who surrenders, who is just in a kind of let-go, who trusts. In that trust one becomes a poet.

Science is doubt, poetry is trust. The scientist is inimical; the poet is very friendly towards life. He befriends all. The earth and the sky, the rivers and the mountains, the stars and the oceans -- he befriends all. And the beauty is that when you befriend life, life befriends you and it starts revealing its secrets of its own accord. That is the meaning of the old religious word 'revelation'. You need not force anything.
And the difference is exactly the same.... Just as a man can rape a woman or can fall in love -- from the outside the man raping a woman or making love to a woman may look exactly the same, but from the inside the difference is tremendous; they are just polar opposites. Science is a rape; poetry is a love affair.
My message is: let your life become a love affair with the whole -- call it god or nature or tao; those are just names for the same reality.

Prem means love, suresh means god. Love is god, and to be loving is to be religious. Love need not be Christian, Hindu or Mohammedan; love is enough unto itself. Any adjective to it will be a kind of falsification of it. Love is simply love -- neither Catholic nor Protestant -- and that's the beauty of love. It is indivisibly one. If we think of love as god, humanity becomes one. All the churches have to disappear, all the small theologies have to die for a real theology to be born -- the theology of love.

In the past all the religions have talked about love, but that has remained only talk. They talked about love and they continued to do just the opposite; they created much hatred in the world. It is very easy to create hatred in the name of love. Love for the country can create much hatred, because then you are easily manipulated; the politician can easily manipulate you. And love for the country becomes hate for other countries; that is another aspect of it. Love for Christianity becomes hatred for Mohammedanism, and so on, so forth. Behind the talk of love, hate has been growing. And because it has been hiding behind the curtain of love, it is very difficult to detect it.
Now there are people who love communism, and for communism's sake they are ready to destroy the whole world. There are people who love democracy, and for the sake of democracy and their love they are ready to destroy the whole of humanity. These are all just strategies of the mind, deceptions.

When I say a 'real theology of love', I mean love not for country, not for church, not for this or that, but simply love, lovingness, love without any object. If there is an object, hatred will be the result. If there is no object but love is just your inner state of consciousness -- you are loving -- only then can the world really become one. And it needs to become one.
Much suffering happens unnecessarily in the world because of religions. And to be divided in the name of religion is sheer nonsense, because the very meaning of the word 'religion' is that which joins together. That is also the meaning of the word 'yoga': to join together. So love is the alchemy that joins together, but love has to be without any object -- it has just to be your inner state.
Remember it, make it your life, and much will be the benefit out of it -- to you and to others. Remember always: whenever you are benefitted, others are also benefitted. To be really selfish is to be altruistic, and the greatest selfishness is to be loving, because it gives such joy to you, such fulfillment, as nothing else can. And when you are fulfilled and you are joyous, you create vibes of joy around you. Naturally you make others happy, without any motivation. Not that you want to make them happy -- nobody can make anybody happy -- but you are happy, and happiness is contagious.

[A sannyasin couple say: We thought we wanted to leave but now, after we made much preparation, we're in a space where we don't know.]

If there is no need, why go unnecessarily? There is no point. You have to be back soon, so just go and come back. The moment you reach there you will start thinking of coming back.
This is your home now. You may consciously know, you may not know, but now you are part of me. The old mind can play tricks on you. This is just the restlessness of the mind that wants you to be moving. It hankers for something new; for some new sensation, and there is nothing new under the sun... or everything is new. It all depends on you. If you know how to see, everything is new; everywhere it is new. If you don't know how to see, everywhere it is the same -- the same houses, the same people, the same streets.
So what is the point of going if there is no need? I don't think you should go, unless the hankering is so much that you will be miserable here; then you can go... and be miserable there! But if you are

miserable here, you will be miserable anywhere. And if you cannot be happy here, you cannot be happy anywhere else. Here is a great opportunity for you to grow and to be happy. Rather than wasting energy in coming and going, become part of the family and relax... and start working.
But if you have to go and finish things there, you can go and finish things and come back.

[A sannyasin is invited to stay forever, but has two children in the West who are at present with her ex-husband, who wants to keep them. Part of her feels guilty and part of her wants to be free.]

He would like to keep them? If you listen to me, my own feeling is that it is better to leave them with your husband for one or two years so you can be absolutely alone here and grow without any barrier, limitation. And then bring the children. By that time they will be a little older also and you will be ready to bring them.
Right now if you bring them, first there will be trouble -- the husband will create trouble. It will not be easy, legal problems can arise. And the second: if you bring them, you will feel hindered by them. He will take perfect care of them; don't be worried about them....
Every mother wants to be with the children -- and every mother destroys them! Just listen to the psychoanalyst: if you ask them one single cause for the misery of man it is the mother... and out of love. It is not that the love is not there -- out of love.
It will be good for you to be free, and it will also be good for the children to be free. They will start growing more individual patterns. The father remains a peripheral influence because he has so many other things to do but the mother remains a very very central influence.
So don't feel guilty. There is no need to feel guilty. And after one or two years, when you feel that now there is no problem -- you have come to your own independence; now you don't need to be free because you have freedom, you are free so you don't need freedom -- then you can bring the children. And they will be more benefitted by you, because you will have something to give them then. Right now what can you give?
If you really love them you will be able to give them something later on.

But about that you have to decide; if you feel like bringing them, you can. That is not a problem -- you can bring them. Just go and see what happens... but you have to come back!

[Osho had previously sent a message to a sannyasin to return to the West. Now the sannyasin says he sees how everything is so beautiful here: It's just like a man can see only when he loses something.]

That's right! That's why I sent the message that [you were] to go to Italy, and then I cancelled the message when you saw the point of it. Now you need not go to Italy! Good.

There is no problem in it -- that's how the human mind functions. It is nothing to do with you particularly; everybody's mind functions that way. The mind can be alert either when it loses something or gains something new... only when something happens abruptly. Then in a shock one becomes alert. But then one again relapses into the mechanicalness of it. This has to be watched, and slowly slowly you will become capable.

These are good happenings. This is the meaning of being with a master. That was just a zen stick that I hit on your head, mm? I don't go around carrying a gross stick but I have my own subtle ways of hitting people, whenever they need it. You were asking for it but you had not asked for that much, that I know. You were asking for just a small pat on the head, but that won't do!

It is always so. You love a woman and you understand only when she dies, when you have lost her; and then you cry and weep. It is not because of death that you are crying and weeping; you are crying and weeping because now you see the point, and now there is no point in seeing it -- she is no more. You never loved her though you always talked about love and always quarrelled, never loved. Now she is gone and great love arises, but she is no more there to respond to it. It only happens when people lose something or gain, but the things have to be very abrupt so the mind cannot immediately function in the old pattern. If things change slowly, then there is no problem; the mind will cope.

If I had told you 'You have to go to Bombay,' there would have been no problem; then to Karachi and then to Cairo, and slowly slowly to Rome. It would have been perfectly okay; you would have coped with it. But suddenly I say you have to go immediately to Italy... the change is so abrupt that the mechanical mind simply stops; it does

not know how to function. It is in a surprise. But these are the only ways to stop it. Then you see how sensitive you become. The trees are so green -- they have never been so green -- and the roses are so rosy -- they have never been so rosy. Everything is new, every leaf of grass is so tremendously beautiful, so psychedelically beautiful. But then again you will have to go back into the old pattern and things will settle.
It will happen this way many times. Only then by and by will it sink into the heart that you can live each moment this way. But it will happen slowly slowly -- you cannot force it.

[A sannyasin says her partner of four years has fallen in love with someone else and she realises what she thought was love was just clinging and insecurity.]

No, you loved him... but you are not yet capable of let-go. You loved him, you still love him, but love is not naturally capable of letting the person go when it starts falling apart. That art has to be learned. Love naturally tends to cling. Not that a love that clings is not love, not that a love that cannot allow the lover to go is not love, no. It is love but not a very grown-up love. It is the love of a child to the mother; it is a childish love.
The child loves the mother but the child cannot let her go. He becomes afraid about his survival, his security; the mother is his security. If the mother goes, he simply does not know how to exist even for a single day. So he goes into a panic. This is your child inside that is going into panic.
But just because of it, don't think that you never loved him. You loved him and you still love him, but your love is not a guarantee that he will not move with somebody else.

[What can he do? Osho explains that either he can repress these feelings when they come -- and take that out on her in ways subtle or overt -- or move with others and be overcome with guilt and feel that he has betrayed and made her miserable.]

Remember that love is an unknown energy, an unknown force -- it is not in your control. It is in your control only when you become enlightened, never before it. When you are full of consciousness, when each act and each move of your life is out of full

consciousness, then there is no problem. Then one never falls in love. There is nothing like falling. One simply loves, one is loving. That is a different thing, a different state of affairs. Before that has happened, love is an unknown energy. When it strikes you, nobody knows, and nobody is capable of controlling it; it is tremendously powerful.

Feel compassion for him and be courageous enough to let him go, because if it is one-sided, it is pointless. If he is not with you and you are with him, you will be miserable, because one needs to be needed and he will not need you any more. And you will feel worthless. Rather than clinging to it, start searching again. You are alive -- you are not dead! And who knows? You may come across somebody and love will bloom again. It is never finished with one person. Many persons come and go -- love continues. It is good that for three years you remained together. Even three years is such a long time; in such a swiftly changing world, three years is long enough... almost a life! Feel thankful for all those joys and all those moments that you shared with him and he shared with you -- feel grateful. And don't become unnecessarily miserable. Now the moment has come to share those moments with somebody else. Maybe now they will go even deeper because you will be more experienced, more alert, more conscious, and more aware of the mysterious force called love. Things will go deeper.

In fact it is perfectly good. It hurts for a few days because the mind never wants anything to change. It loves the status quo because it is convenient, comfortable. Now you have to find a new person, you have to adjust to his habits, his ways, and again there will be turmoil, excitement, and the beginning and things, and again a settling. It takes a few days to settle again, to become intimate again. First comes the ecstasy, which is superficial -- the honeymoon ecstasy -- and then comes the real ecstasy which is calm and quiet, what is called 'intimacy'. The mind says 'Why bother? One thing was going perfectly well.' But it is not within your control or within his control. It is no more there. Don't cling to something that has disappeared.

And don't think that you never loved him -- you loved him. We have been taught a very false notion about love -- that love has to be permanent; only then is it true. That is nonsense, mm? It is like saying that if a rose flower is not permanent, it is not a rose flower. If by the evening it withers away, then you can start saying that it was

just a dream flower because it withered away. Then you will call a plastic flower a real flower because it never withers away .
Love is a rose flower: it blooms, it withers away. It is born one day, it disappears one day... and that's how it should be.
Life is a flow -- nothing abides -- and that's the beauty of it, the constant ecstasy of it. The mind is always orthodox, it wants to cling. Just let him go and let him go with joy! If he is enjoying his freedom, you also enjoy your freedom. And I say to you, you will not be a loser. Soon you will find another friend, and then you will feel grateful to him -- that if he had not left you you would never have found this new friend. Never cling to the past; always remain available for the future. And be in the present even if it hurts; these hurts are part of growth. I will take care! Just start searching, mm?

DON'T LOOK BEFORE YOU LEAP
CHAPTER #29

30 July 1978 pm in Chuang Tzu Auditorium

Prem means love, mimanso means enquiry into truth. The full name will mean: loving enquiry into truth... and only a loving enquiry succeeds. One can enquire into truth without love; then one is doomed to fail, there is no possibility of success. Love has to be a necessary ingredient in the enquiry. Without love the enquiry remains lopsided: it remains only logic, arithmetic, science, objective. And the objective is only the circumference of our being; the centre is subjective.
The head is not the essential thing in you -- it is the most non-essential; the essential is the heart. So when the heart stops we know that the man is dead. The head can stop but the man can go on living. It is non-essential... useful, but not absolutely necessary. Even a madman lives and even a man of no-mind lives, a Buddha lives. It can be discarded, but the heart cannot be discarded. Even a Buddha cannot live without the heart.
So when the enquiry into truth becomes just a head thing, it never leads you deep into life, into existence. It can give you facts but it can't give you the truth. And facts are millions and truth is one. Only the heart is capable of leading you into the one. It is the flight of the

alone to the alone. That's how Plotinus says it: the flight of the alone to the alone. The heart is alone. It knows nobody else; it exists on its own. It represents god because god also exists on his own and alone. The heart is parallel to god. The heart is the small god within you, and god is the great heart in the existence. The heart is a miniature god, and god is a cosmic heart. They pulsate together.
The head is useful in the world. Use it, but don' t become obsessed with it. And if love continues flowing and keeps pace with logic then you have both the wings and you can fly. Then the flight of the alone to the alone is possible.
That is the meaning of Prem Mimanso: a loving enquiry into truth. That's what religion is all about. Philosophy is an unloving enquiry into the truth; religion is a loving enquiry into the truth. Both enquire into truth but their methodologies are different. Philosophy thinks; religion loves. Philosophy systematises; religion dances. Philosophy proposes, guesses. Religion simply takes the plunge into it, immediate, direct. It encounters truth without the medium of thought. When thought is there, there is a curtain between you and the truth. When there is no thought but only love, there is no curtain. Remember: thought is a wall between you and truth, and love is a bridge. Destroy walls and create bridges.

Anand means blissful; only that much has to be added to Teresa. Because Christians have been very serious -- Teresa was also very serious -- and seriousness is a kind of disease.
It is in the service of death; it is not in the service of life. But somehow Christianity has become obsessed with death. Maybe it is because of Jesus' crucifixion, and the shadow of the cross has followed it through these twenty centuries. It is not just accidental that the churches also became graveyards. The cross became the symbol of the religion. I call Christianity, Crossianity.
Religion should not be in the service of death. Jesus was a totally different man; he was not a Christian. He was a man who celebrated the earth. He was very earthly -- he was more like Zorba the Greek. Christians have destroyed his image. He enjoyed eating, drinking and merrying. He moved with really beautiful people -- thieves and gamblers and prostitutes; he was really a man of the earth. And he loved all without any judgement. His love was so much that judgement was not possible. He was not bent upon making people

afraid; rather, he was helping them to become more and more loving and unafraid.
His god was not a god of punishment but of infinite compassion; hence he said 'God is love.' If god is love then there is no possibility of hell. How can a loving father conceive of his children being sent to hell for eternity? And for sins so small that they cannot even be called sins. Even Adam did not commit such a great sin... just a little disobedience. One should not make much fuss about it.,
Every child disobeys; has to disobey. To be free, to be oneself, disobedience is just natural. If a child continuously obeys the father he will be a dead child, a dummy. Adam did well; because of him man has some grandeur. He was the first man. And my feeling is that god must have been immensely happy. When the child starts disobeying, the father is always happy -- happy that now the child is becoming free of him, is trying to stand on his own feet.
Jesus' god is love but the Christians' god is totally different, just the opposite. It has made people very frightened. Teresa was also very frightened. A beautiful woman -- had she been in the East she would have become a Meera. She would have danced in ecstasy and loved tremendously and immensely. But the Christian theology killed her spirit.
So I will keep the name Teresa, but will make it totally different by adding anand; anand means blissful.
From this moment think of bliss as your religion. And I can see: it can explode in you! Good.

Prem means love, upchara means therapy. Love is therapy. Love heals the wounds, love redeems; love is the only salvation there is. Don't wait for any other messiah -- love is enough. And all the messiahs that come are nothing but reincarnations of love.
To me Jesus is not the son of god but the son of love, a manifestation of infinite love... so is Krishna and so is Buddha. And these people are not philosophers; they are lovers. Plato says that his teaching is not a 'philosophia' but a 'therapia'... and he is right. Real teaching is always a 'therapia'; it is never a 'philosophia'. Buddha is reported to have said 'I am not a philosopher but a physician.' And I always say that meditation is medicine. Both the words come from the same root. And at the very substratum of it all is the energy of love.
If you can love and if you can love totally -- so totally that love is no more a relationship but becomes your very being; not that you love

but that you are love -- then life is a benediction. Then all is joy. All wounds are healed; they suddenly disappear as if they had never existed. And the same energy that was creating wounds, misery, fragments in life, neurosis, the same energy starts blooming into the flowers of infinity. All that is needed is to know how to redeem your love energy from wrong patterns of life that are destructive to it.

All that has been taught is against love; that is the misery of man. And there is a raison d'etre behind it: the priest and the politician have been teaching things which are against love, because only a person who has missed love in his life can be reduced into being a slave. If a man knows what love is, it is impossible to reduce him into being a slave. He remains freedom, he remains rebellious. He remains individual. You cannot convert him into a crowd -- he is never a part of collectivity, he is never part of a mob. He has dignity, because he has a soul.

The mob has no soul and the people who join the mob are the people who are soul-less; by joining the mob they get a kind of identity. They became Hindus, they become Mohammedans, they become Christians. At least they can say who they are: 'I am a Christian or a Catholic or a Communist.'

Religion is never a mob phenomenon; mob phenomena are always political. Religion is basically individual. One has to be oneself and one has to learn how to live in the beauty of aloneness, and only love is capable of that.

Once a man's soul is there, once love is there, you can kill him but you cannot make him a slave. You can imprison his body but not his soul. He will die laughing and loving, and that is the highest beauty one can attain to.

So remember: my whole approach towards life is that of 'therapia'. That's why this may be the only ashram in India where so many therapies are available. My insistence is: to release the energy called love which has been repressed by the society, and to release it unconditionally. It is there, forced by the society, coiled up inside you becoming poisonous; because whenever any flow stops, becomes dormant, it becomes poisonous. When the river flows, remains flowing, it remains pure. Purity is part of flow. And love is such an energy that if it is not allowed it turns into hatred; it turns into its opposite. It is the source of all creativity, but repressed it becomes destructive.

Adolf Hitler once wanted to become a painter. When he was a student he wanted to become an artist He had applied for the art school but he couldn't get admission. I read much into this. If he had got admission in the art school he may have become one of the greatest artists of the world. The energy was there. Offended, it turned against itself; it became destructive. Energy is dangerous if it is not allowed to move in a natural way. Repressed, t is dangerous because it can explode. It can destroy you.
My own observation is that a man of love never knows what jealousy is, never knows what possessiveness is, never knows what hatred is. He can't be that foolish. His energy is soaring so high, is producing such valuable diamonds of experience -- why should he waste it creating stones to kill people and to throw at people?
Being a sannyasin means getting initiated into the world of 'therapia'. I am not a teacher, and I will not teach you any philosophy. I am an alchemist. I will teach you how to convert the lower into the higher, how to transmute the lower metals into pure gold... because they are the same thing. Repressed, the lower becomes ugly; expressed, it becomes beauty. Repressed, it creates hell; expressed, the paradise blooms in you.

Prem means love, varda means blessing. Love is the greatest blessing of life. Those who miss love, miss all. They can conquer the whole world, can become very famous, can have all the money and all the power that the world can make available, but they will remain poor, they will remain beggars. Only when love comes into your being does it enrich you. Everything else is just a cover-up, a deception to create a false idea that you are rich, but deep down you know that you are not. And the more riches you have, the more clear it becomes that you are not. In contrast you start feeling more and more poor.
So the more affluent a society is, the poorer it feels. A poor society never feels so poor because it has nothing as a contrast: it is poor inside, it is poor outside. But when the outside is rich, suddenly with the contrast, you become alert and aware of the inner poverty. That's why it looks almost unbelievable that poor countries seem to be contented. Rich countries become very discontented: the richer they get, the more discontented. It simply defies all analysis and logic and economics and all psychology. A rich country should be more contented. But poor countries like India seem to be more contented.

People living in the slums, in the dirtiest slums, seem to be more contented than people who live in palaces. It is unbelievable but it is a fact.
Indians brag about it very much -- they think it is something spiritual. It is nothing. It is not that they are rich inwardly. The only phenomenon is: they are poor outwardly, they are poor inwardly, so they have nothing in contrast, nothing to compare with. But when somebody becomes rich outwardly, the inner world seems to be very poor and pale and dead and dull, stale.
The inner world becomes rich only when love has knocked at the door; and love knocks every day. It comes with every wind that knocks at your door and with every ray of the sun that knocks at your door, with every call of a bird, with every star that rises in the sky. But we are unaware. Our whole mind is occupied with the futile, the non-essential, the mundane.
[These words are] to remind you constantly not to get diverted. Pour your whole energy into being loving, and you will become a blessed being. Love is a blessing and the greatest gift one can receive from god.

Prachi. It is a strange name but with much meaning in it... a direction for you, a whole programme. Your name means: love for the East. Prem means love, prachi means the East, the land of the rising sun. The colour orange that I have chosen for sannyas is the colour of the rising sun. It symbolises the East and it symbolises light. It symbolises that the night is over, that the East has become red and soon the sun will be coming. Love for the East means love for light. Love for the East means love for religion, because the East is the land where all the religions were born, just as the West is the land where all the scientific discoveries were made.
The West has not given birth to a single religion. It is strange. Even Christianity is eastern. Jesus learned all his secrets in Egypt, in India. Christianity, Islam, Hinduism, Jainism, Buddhism, Sikhism, Taoism, Shinto -- all the great religions were born in the East; it is not just coincidental. The East has not given birth to any scientific enquiry. All that is great in science has been given birth to in the West.
It represents the two hemispheres of the mind, not only of the earth. The East is intuitive, feminine. Its functioning is from the heart; hence the birth of all the great religions. The West is reason, logic,

obJectivity; hence its approach is scientific.

Science can explore the outer world but leaves man unexplored. It explores things; it cannot explore consciousness. Even if it thinks about consciousness it thinks in terms of it also as being a thing, an object. Even psychology does not go deeply into consciousness but only observes behaviour, from the outside. Even psychology is not really psychology; the word psychology means 'science of the soul'. It is not yet a psychology... very rudimentary.
The objective approach denies that there is any subjectivity in the world. This is such an absurd state. The scientist goes on denying himself. He says 'I am not', he says 'There is no soul inside me.' He believes in the machine he creates but he does not believe in the creator of the machine. His belief in what he discovers and invents is tremendous but his belief is not at all in the discoverer himself.
Religion is an approach towards the very phenomenon of our being. 'Love for the East' means: love for that hemisphere of the mind which is intuitive, which is based on love, which is poetic not mathematical -- which is feminine, not masculine. The West is masculine, the East is feminine, and all that is great is known only when you are in a receptive mood, in a kind of passive receptivity. When one is just feminine, then god descends in one. An active search for god is going to fail. One has to wait, and wait prayerfully.
That is the symbolic meaning of [Prachi]. Become more and more eastern, become more and more intuitive; lean more and more towards the heart. And nothing is wrong in the objective approach -- I am all for science -- but science can only explore the periphery of existence, it cannot touch the centre. And without the centre, what is the meaning of the circumference? Yes, with the centre, the circumference also becomes significant.
We need a world where religion will be the deity of the temple and science will be the temple; but without the deity the temple is empty. The deity can exist even without the temple -- just under a tree the deity can exist. A Buddha statue can sit beautifully under a tree -- no need for a temple -- but if the temple is there, it is beautiful, it adds to the beauty. But a temple without the buddha statue, without a Jesus inside, without god inside, is an empty temple.
That's why in the West more and more people are feeling a kind of meaninglessness; the deity is missing. The temple is beautiful. They have decorated it really beautifully -- the walls are made of gold,

studded with diamonds. But it is empty... the master is missing. And the master can be found only if you go inwards.
So prachi or the East stands for all these things. It is a symbolic meaning.

[A sannyasin says: I begin working soon with polarity (balancing). Osho checks her energy.]

I will work with you -- don't be worried. I will work through you. Everything is perfectly good. It happens to every groupleader when he starts working, because to work with me is totally different from working anywhere else. When you are working in the West, you are working on your own; you are the sole and the whole. When you work here you have to become a non-entity. You have to disappear completely to give way to me. You have to put yourself aside -- you have to become just a vehicle.
That's why in the beginning every therapist who starts working here goes through a few deep changes. But once those changes have happened, for the first time you will know what real work is. Because then it will not be a burden on your head; it will be just play. The responsibility goes totally to me. You can remain there only available, instrumental. You have only to allow me. And when the ego does not function, then the work becomes a meditation in itself.
If the therapy groups help only the people who participate in them, that will not be good for the therapist. The therapist has also to grow. He has not yet arrived -- he has to go a long way. So my way of working is such that it helps the participants, certainly, but it goes on helping the therapist too.
So the therapist is just a representation of me there: his hands are my hands and his heart is my heart. And soon the knack is learned so that you can simply allow yourself to be possessed by me. Then it is a totally different kind of work. The quality is different and the quality simply soars high. What you have not done before you will see happening. Your touch becomes magical, because you are not alone in your touch. Slowly slowly it attains the quality of miraculousness; the more you disappear, the more miraculous it becomes.
You start -- you are ready. Just for a few days it will be difficult because you will have to change the whole pattern of the work.

[A sannyasin, who is a film star, says he wants to quit and be part of the commune. Should he leave his work quietly or announce it?]

Announcing will be perfect.... Announce it and for the one and a half years that you will have to work, do all that you can do. That will be good -- it will bring it to a climax. If you go slowly that will not be good. Knowing that you have to be in it only for one and a half years, put all that you can put into it; bring it to a climax. And always leave things when they are at a climax; never leave things lukewarm. Bring them to a crescendo and say goodbye.

DON'T LOOK BEFORE YOU LEAP
CHAPTER #30

31 July 1978 pm in Chuang Tzu Auditorium

[A mother has brought her baby. Osho reminds her to enjoy being a mother.]

Don't think of it as a duty. One tends to think of it as a duty sooner or later, and the day you think of it as a duty, something dies, something of immense value disappears; the relationship is broken. Think of it as a celebration. The child is a gift from god. Be respectful to the child... not just loving but respectful also. If there is not respect, then love becomes possessive; if there is respect, how can you possess? You cannot possess somebody you respect. the very idea is ugly, disrespectful. To possess a person means to reduce the person to a thing. And once the child is your possession, you are burdened. then it is a duty to be fulfilled, and then mothers talk for their whole lives about how much they have done.
A real mother will never say a single word about doing, and not only that she will not say: she never feels that she has done it. She has enjoyed it; she is obliged to the child. It is not only the birth of the child: simultaneously you are born in a new way, the mother is born. One aspect is the birth of the child; another aspect is that your motherhood is born. The child has tremendously transformed you. He

has given something to you; you are no more the same person. There is a great difference between, a woman and a mother.
So just be loving, be respectful, and help him to grow in such a way that you don't hinder him. From this very moment, from the very beginning, one has to be alert about it. And remember not to repeat the same pattern that you have learned from your mother. That is very natural because that's what you know about how a mother should be, and you will repeat your mother's behaviour with him, and that will be wrong. Be utterly new. Forget all that you have learned from your mother; don't follow that. Be utterly new, respond in a new way. Listen to his needs and respond with a few absolutely certain visions.
One is: give love but never give a structure. Give love but never give a character. Give love but freedom has to remain intact. Love should not be an interference with his freedom. Nobody thinks of the freedom of such a small child, but then when will you think? Tomorrow again he will be small, the day after tomorrow.... In fact the mother never thinks the child is a grown-up person and is able to be free. Never. Because the distance between you and the child will always remain the same. If it is twenty years' distance, it is going to remain twenty years' distance. So from this very moment, from the very beginning, be respectful and give him freedom.
And if sometimes he cries, there is no need to be too worried about it. Let him cry a little bit on his own. There is no need to always rush and to always be on your toes to serve him. That looks like love but in fact you are interfering with his freedom. He may not need milk; sometimes the child simply cries. The child simply enjoys crying -- that is the only way to express himself. He has no language -- that is his language; he howls, cries. Let him cry -- nothing is wrong in it. He is trying to relate with the world. Don't try to console him; don't immediately give the breast to him. If he is not hungry, then giving him the breast is like a drug. Mothers use their breasts as a drug. Mm? The child starts drinking, forgets crying and falls asleep. It is comfortable, but you have started trespassing. If he does not want to have the milk -- he is not eager -- leave him. Then he will never need any Primal Therapy. The people who are screaming in Primal Therapy are the people who have been interfered with in their childhood and never allowed to scream.
Allow him everything and let him feel that he is himself. More and more let him feel that he is himself; come less and less in his way. Be

a help, nourish him, but let him grow on his own. Even sometimes when you feel that he is going wrong, you are nobody to judge. If he is going wrong, according to you, that is only according to you; that is your opinion. He may not be going wrong. He is not here in this world to follow your opinion. ' And it is very easy to impose your opinions on him because he is helpless. His survival depends on you; he has to listen to you. If you say 'Don't do this', even if he feels like doing it and feels very good doing it, he will have to stop because it is risky to go against you.

The real mother will allow the child so much freedom that even if he wants to go against her opinion, he is allowed. Just make it plain to him 'This is my opinion that this is not right, but you are free to do it.' Let him learn through his own experience; that's how one really becomes mature. Otherwise people remain childish. They grow in age but they don't grow in their consciousness. So their physical age may be fifty and their mind is maybe just eleven, ten, twelve, somewhere there; thirteen is the average mind-age of people. That means they stop at that time; and that is the average. In that average Albert Einstein and Buddhas and Christs are included. If you think of actual persons, the mind-age is very low. It comes to around seven to eight; somewhere around seven the child stops. Then he never grows; he simply follows.

Give your love, share your experience, but never impose anything on him. And then he will grow into a beautiful person.

Anand means bliss, neeru means water -- blissful water. And the water element is one of the most potential symbols; it represents liquidity, flow. Life should not be solid. It should not be like a rock; it should be more like water. Only then is it life. The more you have flow, the more alive you are.

And water always seeks the lowest place; that's its beauty. It is non-ambitious: it does not go up, it goes down. It docs not try to reach to the mountain peaks; it goes to the valleys, to the darkest, to the lowest.

Jesus says 'Blessed are the meek, for theirs is the kingdom of god.' The water represents the meek, the humble. Jesus again says 'In my kingdom of god, the last should be the first and the first should be the last.' He is again talking about the water element but not directly. But Lao Tzu talks directly -- he calls his way 'the watercourse way'.

Be non-ambitious and all is yours. Yours is the kingdom of god. The ambitious simply go mad. Ambition is the beginning of madness; it is ambition that drives people neurotic. It is ambition that drives the whole world into futile directions. The non-ambitious can rest, the non-ambitious can simply sit, meditate. The ambitious cannot clo that -- the ambitious cannot think of meditation at all. He is constantly restless, he is constantly in tension. He is always in the future. He is never herenow. For that, ambition has to disappear. And water represents the non-ambitious quality.
Think of being humble, meek, a nobody, a non-entity. That makes one a sannyasin. That is really the ultimate drop-out. Then you are no more in the crowd, competing, fighting, being violent with each other. And only then is love possible. How can a competitive man be loving? -- that is impossible. How can the ambitious have love? -- that is impossible. He can pretend but he cannot really be a lover, and only lovers know that god exists. Only in moments of love is god revealed. So meditate on the water element; find out -- it has infinite qualities, and all its qualities are beautiful.

Anand means bliss, sunito means virtue. Bliss is virtue. Nobody has said that before. There have been many definitions of virtue, but never has virtue been defined as bliss. To me, all those definitions are lacking. All those definitions say something about the symptoms but not about the very central core of it. Bliss is the very soul of virtue. A blissful man is virtuous without any effort on his part. He cannot be anything else.
A miserable person is bound to create misery for others, because we can do only that to others which we are doing to ourselves. If you don't love yourself, you will hate everybody else in the world, notwithstanding what you say to people. You say 'I love', but that will be just hypocrisy. If you cannot love yourself you cannot love anybody else.
Everything has to start with you. If you condemn yourself, you will condemn the whole world. If you think yourself worthless, you will also think everybody else worthless. And if you are miserable, you will give your misery, you will pulsate your misery all around you, and that is sin. Then one becomes a broadcasting station of misery.
To me, the definition of virtue is to be in such a state of joy that joy streams forth from your being all around you... like the fragrance of a flower or light spreading from a lamp.

Don't try to be virtuous; if you try to be virtuous you will become miserable. That's why your so-called saints look miserable: they are trying to be virtuous. Just do the opposite: try to be blissful and virtue will follow like a shadow. Be selfish and you will become altruistic. I teach utter selfishness, because all that is great arises out of it. One has first to take care of oneself, and then naturally one starts taking care of others.
So remember that if you are virtuous without being blissful, you will be a calamity -- to yourself and to others. And if you are blissful, then there is no need to care about virtue -- it follows on its own. And you will be a blessing. Be blissful and you become a blessing to the world.

[A sannyasin says: When I was here last time, much happened. In between I moved closer to you although there were doubts. I came in contact with a Gurdjieff school and started to work with the school, but I felt like a guest and not like a member.]

No, it will be heavy for you -- it won't suit you. It is good work, but it depends... It can suit a few people only, and it won't suit you at all. It is heavy; its whole function is in creating a friction in you, and through friction, creating energy. And it, is a long, arduous trip. A few people reach through it but very few, and the journey is a torture. I don't believe in journeys which are torture, even if they lead to the goal. My whole effort is to make the whole journey so beautiful that the goal is not something separate from the journey but just a natural culmination of it. It is not separate from the journey -- not that the journey is all hard work and the goal is all joy. The journey has to be as joyful as the goal; the waiting has to be as joyful as the meeting. And when both are possible, why miss one? The journey has to be as tremendously joyful as the goal itself. Heaven should not be there somewhere far away; heaven should be spread all along the way.
I don't feel that you are a person who will be benefitted by Gurdjieff work, no. A little bit is good -- you became acquainted with it and it is good.
But if you can reach to god dancing, then why reach crying and weeping and with wounds?

Deva means divine, homa means sacrifice -- sacrificed to the divine, utterly dedicated to god. And knowingly or unknowingly you have been searching your whole life, groping in the dark -- but groping for

god. And whether you grope in darkness or in light makes no difference; groping is significant. The very desire to know, to see, is enough. Even if one never moves a single inch, god starts moving towards the person if the desire is intense, if the desire has a kind of totality in it.
You have desired long; now the time has come to make it total. It has been in the dark up to now; now it can be with a lamp in your hands. Sannyas is a lamp. Initiation means that from now onwards I will search with method; the search will no more be haphazard. It need not be zigzag any more -- now you can go straight.
Jesus says 'The way to god is narrow and straight'. It is the shortest distance between two points, and it is narrow because only one can pass through it. Crowds don't reach god -- only individuals, only people who dare to be alone.
Meditation is the art of being alone.

[A sannyasin asks about his being alone. He avoids love relationships. Part of it is misery and part he likes very much. Osho checks his energy.]

The time is not yet right for you to be alone; wait a little. But the time is coming. Right now if you move into a relationship it will be good for your energy. That does not mean that you need not enjoy a few moments of aloneness. You can be in a relationship and yet enjoy a few hours absolutely in aloneness. Then there will be no division. Then both your sides will be fulfilled.
What you have been trying is to do one thing: either to be in love and forget aloneness or to be alone and forget love. Your energy needs a little more experience of love; then you will be able to transcend it. You will very easily be able to go beyond relationship. Go on meditating, go on being alone, but still relate, love. Both sides have to be fulfilled.
Ultimately aloneness remains; all disappears, all has to disappear. That too does not mean that when you have really become absolutely alone and absolutely happy with your aloneness, that you will not be able to love. In fact, for the first time one becomes able to love; then love is no more a need, no more a kind of dependence. Then it is pure sharing. Then it is not relationship; it is friendship. Then you have attained something that you want to share with people.

But right now if you try to be alone, you will become dry, desertlike; you will lose aliveness. You will become a Catholic monk or a Buddhist monk or if the worst happens, a Jaina monk. I would like you to first go slowly into relationship. It is a must. One should always pass through it; one should not avoid it. If you avoid it, then something will always remain missing in you... some experience that was needed and has been by-passed. A part of you will remain ungrown, and that is very dangerous. That will go on persisting and will go on dragging you back into the world.
My observation is to let all experiences be lived -- leave nothing unlived. Good, bad -- everything has to be lived so that one day you are simply finished with it all -- and then one is alone! Aloneness is our absolute reality. But then it has purity and then there is no desire to fall back, no hankering, no division.

[A sannyasin who has just arrived wants to leave again. She says: I'm afraid to be alone. I'm afraid that I'll get all blissed out and then I won't want to be with my man and I'll leave my kids.]

If that fear is there, it is better not to go. Because that fear inside you is going to create trouble for you. That means the desire to run away from your man and from your kids is there. It may be unconscious -- here it may be becoming conscious; but it is better to be here and to know it consciously and drop it consciously! Otherwise it will remain there like a wound inside and it will go on growing; if nothing is done for it, sooner or later you will have to drop out of the relationship. .
Some fear is there, some desire is there, because fear is never there without a desire. You want to hide it, you don't want to know about it -- that's why you are escaping -- but it is always good to know something if it is there, because if you know it, it can be dropped. Nothing can be dropped from the unconscious directly; only from the conscious can things be dropped or changed. Everything has to come through the conscious, only then is there a possibility of dropping it. People go on carrying such fears and desires inside, and then one day those desires take possession. How long can you repress a desire? The more you repress, the more powerful it is becoming. One day suddenly you are so powerless against it, and you have given power to it, that the only way is to follow it.
It is better to be here, to pass through a few groups. Let it surface. And I am here; don't be worried. It can be taken away from you, it can

be uprooted. It has to be uprooted, otherwise your man and your kids are in danger. You are escaping so that you need not face your unconscious, but it will have to be faced, and here it can be faced fast. There it will take months and years, but by that time it will have spread all over your being like a cancer, then you will not be able to do anything about it. You will have to follow it.
I don't think that there is any need to drop your husband or your children. This desire can be dropped, this fear can disappear, and then for the first time you will really be able to love. Otherwise this fear is always there like a poison -- how can you love? And you will always be afraid of it. You will remain half-hearted in your love; it will never be total. It can't be, because it will only be conscious and the unconscious will be against it, and the unconscious is more vital. It is nine times bigger than the conscious, so whatsoever is in the unconscious finally wins; the conscious is doomed to fail. All these groups, all these meditations, are processes to bring all the weeds from the unconscious into the conscious.
If you want to preserve them, that's okay -- your decision -- if you want to drop them, you can drop them. But become capable of both and you remain the master, otherwise you will be just a victim. But Still, if you want to go, you can go. My suggestion is: if you really want to save your relationship and your kids, don't leave but go through a few groups, mm?

[A sannyasin says she feels as though something has opened inside her which she doesn't understand.]

You cannot... and you need not. It is not something that can be understood. It is something that only has to be experienced. Trying to understand means trying to grab hold of it through the intellect. It is something beyond intellect, beyond the reach of the intellect. The intellect is impotent in understanding it.
This is far greater and far vaster than intellect. To try to understand it is just like trying to measure a great ocean with a teaspoon: it is not possible. Simply drop the whole project of trying to understand it. It is a great blessing -- that something beyond intellect is arriving. The opening is in the heart; the intellect has no way to reach there. Enjoy it... experience it. When it is too much and you cannot contain it, dance, sing, explode into it, but don't try to understand it.

This is the mystic experience -- slowly slowly it will become your greatest treasure....